

Gay Community News

VOL. 6, NO. 42

THE GAY WEEKLY 50¢

MAY 19, 1979

Attacks at Anti-Nuke' March



**Adrienne Rich
Speaks in
Support of
Mary Daly**

**Report on
Men's
Conference**

**Carter Appoints
Lesbian to
Women's
Commission**

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Vol. 6, No. 42

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(617) 426-4469

May 19, 1979

Carter Names Schropp to Women's Panel

WASHINGTON, DC — Jill Schropp, of Seattle, WA, an open lesbian and former campaign manager of Citizens to Retain Employment (a group which successfully opposed the repeal of Seattle's gay rights law), has been named by President Jimmy Carter as a member of the newly reorganized National Advisory Committee on Women.

In response to the White House announcement of the appointments of Schropp and 22 other committee members on May 9, National Gay Task Force (NGTF) co-directors Charles Brydon and Jean O'Leary made this statement:

"We consider it a most positive sign that President Carter has again appointed a member of America's lesbian community to his Advisory Committee on Women, and we are particularly pleased that Jill Schropp was his chosen appointee. She demonstrated brilliant leadership in the planning and execution of the Seattle anti-repeal campaign, and we are confident that she will be an outstanding representative of

the concerns of lesbians and all American women."

O'Leary, a Carter appointee to the first such advisory committee, was one of those resigned in protest against the removal of Bella Abzug as chair of the group in January. In reference to the reorganized committee, O'Leary said, "It is my understanding that the committee has been restructured to reflect constituencies rather than organizational affiliations, and I am hopeful that in its new form it will be an important and powerful voice within the administration, to reflect the needs and concerns of American women."

Schropp, currently a private real estate investor, is a former journalist and editor for newspapers in Duluth, MN. In 1975, she received a Bush Leadership Fellowship for graduate study at Harvard University. In 1977, she became a visiting research specialist at Battelle Memorial Institute in Seattle. She is presently working on a master's degree in public administration at the University of Washington.



D. Thomas Burns, standing in pickup truck, and Terrance Griffin, just behind truck, lead the march in Bellows Falls.

Bellows Falls Trouble

BELLOWS FALLS, VT — Tensions have begun to cool in this small village situated in Vermont's lower Connecticut River Valley. For nearly a week Bellows Falls residents have been embroiled in a controversy that has left downtown businesses vandalized and some area gays concerned for their safety.

The week of incidents began after news appeared in area papers that a conference of gays from Vermont, New Hampshire and Maine would meet at the Andrews Inn in Bellows Falls to make plans to participate in the October 14 National March on Washington for Lesbian and Gay Rights.

D. Thomas Burns, a former Selectman and chair of the Windham Democratic County Committee organized a group of what he termed "concerned citizens" who met on Wed., May 2, at the American Legion hall to make plans for an anti-gay demonstration for Sat., May 5, to coincide with the conference being hosted by the Southern Vermont Lesbians — Gay Men's Coalition. More than 200 persons attended the meeting. Burns and fellow organizer Terry Griffin, a former American Legion Commander, maintained, "This is not a witch hunt, nor are we becoming a member of the Ku Klux Klan or any other prejudice organization."

Anti-gay fires had already been fueled in this town by an article

which had appeared in *Blueboy* a month ago describing Bellows Falls as a potential Provincetown and urging gays to invest there. Throughout Wednesday's meeting, the *Blueboy* article remained a rallying point.

Several in attendance asked police chief Sigmund Ostrowski to "hassle the gays," but the chief steadfastly refused, saying his "force would not be used to hassle any segment of the population." In sharp contrast, Town Attorney George Norstrand, apparently unaware that the Vermont sodomy laws were repealed in early 1977, maintained there were laws that could be used to stop the growth of the gay community.

Bellows Falls resident Mary Reed voiced strong concern at Wednesday's meeting over the planned Saturday demonstration and "about the power expressed here tonight in terms of what could happen to any other minority segment of the population who lives in the area." She added, "It's the righteousness that I don't approve of."

Though organizers of the march had promised to keep things peaceful, tensions were running high. On Thursday night, May 3, vandalism left plate glass windows in the Andrews Inn building smashed, and the Inn's owners received at least one threat that they would be burned out.

Continued on Page 8



Ellen Shub

Nuke Demo Gets Hostile

NEWS COMMENTARY

By Leslie Cagan and Vicki Shanamary Gabriner

WASHINGTON, D.C. — On Sun., May 6, 125,000 people marched against nuclear energy. It was the single largest protest this country has seen on that issue. We came from many places, travelled many hours, and it was exciting/empowering, to be part of the proverbial sea of humanity as it marched down Pennsylvania Avenue toward the Capitol. A woman from the Boston women's bus said, "It was the first demonstration I've been to and it was one of the most wonderful days of my life!"

Near-nuclear disaster at Three Mile Island had awakened millions to the dangers of nuclear energy. While organizations such as the Clamshell Alliance and the Mobilization for Survival have been working for years to bring an end to the use of nuclear technology, it took the accident in Pennsylvania to mobilize the massive march on Washington.

Organized in a three-week period by the May 6th Coalition (a Washington-based coalition of over 200 organizations including senior citizens, children, urban and rural residents, workers, religious organizations, women's, peace and public interest groups) this demonstration was a clear expression of popular sentiment against nuclear power. For many, it was a time to renew the demand for an end to nuclear weapons as well.

Many lesbians and gay men came to the march, understanding that the same system that brings us homophobia and sexism is also responsible for nuclear madness. In the midst of this multitude, however, as the day wore on, lesbians and gay men experienced layers of violence we hadn't expected: harassment and in at least one instance, physical assault.

At about 4 p.m., on the edge of the rally, Scott Tucker, of Philadelphia, and several other gay men were attacked. In our conversation with him the next day, he described a day in which hostility had constantly built.

A small contingent of gay men from Philadelphia, New York, and Washington, D.C. marched under banners which said "Faggots Against Fission" and "Gay Men Against Nuclear Power, Nuclear Weapons and Nuclear Families." They had hoped to find a larger lesbian/gay contingent, just as many women had looked for a

large feminist contingent. But both were not well organized and so smaller groups marched, scattered throughout the demonstration.

"We had beer cans and sticks thrown at us during the march to the Capitol," Tucker said. "It looked like a fraternity convention was going on. I'm quite certain it was not coming from anti-nuke demonstrators."

A Boston woman said of the march, "I just felt uncomfortable and defensive. I'm not sure exactly why."

At the edge of the rally site, a group of six to eight men began an attack on the gay men which started with verbal abuse and escalated to a full-scale physical assault. Tucker is sure that they were not anti-nuclear demonstrators and thinks that they were drunk. "They started punching us lightly the first time. . . ." Tucker continued, "The second time, they ran up behind us and ripped the banner in half. We taped it up. The third time, we rolled up the banner and faced them. We did everything we could to resist fighting. We surrounded them at arms' length shouting 'Police!' But they kept punching and pushing us, and finally I had had enough and I tackled this one guy who had assaulted me before. Some other gay men then piled on top of him." This man was subdued by four gay men and held down until the police came and took him away. In the struggle, Tucker was kicked in the stomach twice, losing his breath, and one man was dragged along the ground, injuring his arm.

Several men returned to yell one last time at Tucker and his friends. "They looked right at me and yelled, 'You're dead before nightfall. You're dead . . . you're dead. . . .' The whole thing really shook me up."

According to Tucker, the straight men at the scene did nothing to stop all of this from happening, "and that was as upsetting as the attack itself. Several women, both lesbian and straight, did step in and were very helpful and supportive."

Three of the gay men involved in this incident approached the speakers' platform, requesting three minutes to make a statement about what had just happened. They hoped to alert people to the potential danger other lesbians and gay men might be facing, as well as to make a political statement about the necessity for the

anti-nuclear movement to address the problems that come from sexism and homophobia and draw out some of the ways in which these struggles are connected.

When told it would be impossible for any of them to make such a statement (" . . . the program can't be changed . . . ") they requested two minutes, or just one minute to speak. As Tucker explained, "We felt it was very important that we speak for ourselves. There was no gay presence on the platform, although we were there in numbers at the march and rally. I am really angry that we were denied any space." Finally, they asked to let one of the other already scheduled speakers (preferably Grace Paley or Jane Fonda) make a statement.

We heard the statement Jane Fonda made — and it scared and angered us (although by that time we had experienced our own set of anti-lesbian abuse and were not totally shocked by the announcement.)

She started: "Something very ugly has happened today that we should internalize . . ." and went on to say that several gay men had been beaten up as they left the rally. As one lesbian told us later, "It was scary to hear that announcement and it made me feel isolated and alone. I immediately started to look for other gay people to connect up with."

One of the things that made the experience of going on this demonstration hard for many lesbians and gay men was just that sense of isolation. The lack of an organized lesbian/gay contingent meant that you were either totally alone, or else in small groups.

The Feminist Anti-Nuclear Task Force, a group of women from Washington, D.C., had issued a call for a women's contingent, but as far as we could tell, it never really got together.

Women from other cities also tried to organize a women's presence at the demonstration. Sue Haley, a lesbian from Boston, worked hard to pull together a women's bus as part of the Boston delegation to Washington.

Haley said, "I was aware that having a women's bus would make it easier for many women to even think about going on this demonstration. As women we have a potentially strong link with the anti-nuke movement — we understand the meaning of life. Women also have to be educating other women about the health hazards

Continued on Page 8

News Notes

quote of the week

"In this world there are only two tragedies. One is not getting what one wants and the other is getting it."
—Oscar Wilde.

jews to meet in israel

ISRAEL — The Fourth International Conference of Gay and Lesbian Jews will be held in Israel from July 19 through July 22, 1979. The site is the guest house of Kibbutz Ma'ale Hahamisha, 15 minutes from Jerusalem in the Judean hills. The program will include workshops, cultural programs, religious services and varied other activities. The conference will be followed by an optional eight day guided bus tour of Israel.

For further information please contact the Israel Conference Coordinating Committee, c/o Congregation Beth Simchat Torah, G.P.O. Box 1270, New York City 10001.

moore runs again in d.c.

WASHINGTON, DC — Douglas E. Moore, a candidate for election to city council in 1978 with a strong anti-gay position, referred to gays during that campaign as "fascist faggots." He was not elected.

He has announced his candidacy for election to council again this year, and he has said, "We consider the gays to be significant." According to a report in the Boston *Herald American*, Moore has a new campaign manager this year, and the manager is gay.

new hampshire gay men meet

ROCHESTER, NH — Gay men from two discussion and support groups in New Hampshire expressed interest at a recent meeting in three kinds of community building among gay men in the Granite State.

About 35 gay men from groups based in Concord and at the University of New Hampshire in Durham participated in an afternoon and evening of personal discussion and general idea sharing.

Among the ideas which participants expressed interest were: exploring the possibility of establishing a newsletter by and for lesbians and gay men in New Hampshire; establishing contacts with other groups of gay men and with groups of lesbians in New Hampshire in order to encourage clear representation of the state at the June gay pride activities in Boston and the October national gay march in Washington, D.C.; planning additional periodic joint discussion and idea sharing gatherings in a way that would include gay men's groups and individual gay men from other parts of New Hampshire (late summer or early fall were mentioned as times for one such gathering).

Men from southeastern New Hampshire said they plan to start a discussion and support group on Sunday evening, May 27. For more information, contact Bill Zink, (603) 742-5647.

The student-oriented group at UNH meets Tuesday evenings at the University's Counseling and Testing Center.

The Concord-based group meets on the second and fourth Thursday evenings of each month at the homes of various participants. For more information, contact Jim Muth, 31 Union St., Concord, NH 03301, or Jim Bretz, (603) 224-7027.

Nashua Area Gays has been meeting for two years each Monday at 8 p.m. For more information, contact Dave, (603) 883-4387, or write P.O. Box 3472, Nashua, NH 03061.

clearspace seeks workers

CAMBRIDGE, MA — Clearspace, a community center for lesbian women and gay men, is seeking one woman and one man to fill its co-coordinator positions, which need to be filled by June 1.

Some of the duties of the positions include coordination of steering committee activities and community liaison work. Both are volunteer positions, and among the qualifications for the spots are organizing experience and enthusiasm.

Those interested may call Clearspace at (617) 876-0215.

authors to appear at glad day

BOSTON — Authors Karla Jay and Allen Young will be the special guests at a party to celebrate the publication of their newest book, *The Gay Report: Lesbians and Gay Men Speak About Sexual Experiences and Lifestyles*. The book is the result of a detailed survey of the lesbian and gay male communities.

The party will be held at the Glad Day Bookshop, 22 Bromfield St. (second floor), in Boston, on Friday, May 18, at 8 p.m., and Saturday, May 19, at 2 p.m. For further information, call Glad Day at 542-0144.

speakers bureau prints pamphlets

BOSTON — The Gay Speakers Bureau of Boston announces the publication of two informational pamphlets.

"The Gay Experience: An Annotated Bibliography" is a list of about 30 books, periodicals, pamphlets, and audio-visuals, which provides an introduction and general overview of lesbian and gay topics. The bibliography, which will be periodically updated, is directed especially to heterosexual persons who want to know more about gay lifestyles, and to gay people who are in the process of "coming out." The resources were selected on the basis of their quality, ease in finding, and for their broad general interest.

"Some Things You Should Know About Homosexuality" directly confronts some of the major myths and misconceptions about lesbians and gay men, and presents basic information about homosexuality and homosexual lifestyles. It also contains a short list of resources which are available for further information.

Although both pamphlets are primarily geared toward a non-gay, New England audience, they will be of interest to both gay and non-gay people anywhere.

The Gay Speakers Bureau hopes that their pamphlets will be useful to other public education groups and services, and invites inquiries into quantity rates and rights to reprint. A sample copy of both pamphlets is available (send a self-addressed, stamped envelope to: Gay Speakers Bureau, P.O. Box 2232, Boston, MA 02107).

women-usa offers voice in dc

WASHINGTON, DC — Women-USA has recently been formed here, and is the newest national organization for women. Bella Abzug, Yvonne Braithwaite, and Patsy Mink, all former members of Congress, have said that Women-USA is a response to the "rising mood of militancy" among women, and that its goal is to provide a voice in Washington.

The group's immediate projects include challenging budget cuts in programs that affect women's rights, including Social Security benefits, the Medicaid ban on abortion payments, child care, and family planning programming.

take back the night

PROVIDENCE, RI — Women here will be taking to the streets on Saturday, May 19, for a march and rally. The focus of the march will be to take back the night: to reclaim the night from all forms of violence traditionally expressed toward women.

Organizers said, "Every woman knows the feeling of being afraid as she walks down the street; that fear often forces women to stay at home. However, many of us are not even safe there: 56% of all rapes take place in the home. Our rights to self-determination and control have been denied in other aspects of our lives as well: in our workplaces, in our dealings with the judicial, health, and welfare systems, in prisons and mental institutions, and in the distorted images of ourselves presented by the media. By marching together at night, when our fears are strongest, we can feel our strength and show our determination to end all forms of violence against women."

The march will begin at 7 p.m., after assembling outside the First Baptist Church on North Main Street. Child care will be provided. Persons needing child care are asked to call (401) 272-5341. The march *per se* is for women; male support is welcome, and all are invited to the rally following the march, at the Roger Williams Spring on North Main Street.

center sponsors lesbian rap sessions

WASHINGTON, DC — The Lesbian Health and Counseling Center, a program of Whitman-Walker Clinic, Inc., will hold lesbian rap sessions every Wednesday night from May 16 to June 20. The sessions will begin at 7:30 at the Whitman-Walker Clinic, 1606 17th St. N.W. Session topics will be open, and may include such issues as relationships, coming out, meeting other lesbians, and finding one's space in the community. For further details, call (202) 332-5295 on Wednesday nights from 7 to 10, or (202) 547-3356 at other times.

The rap sessions are the latest project of the Health and Counseling Center, which also provides an ongoing drop-in, crisis counseling and referral service every Wednesday night from 7 to 10 at Whitman-Walker Clinic.

Beginning on May 24, the Center will provide gynecological self-help services, V.D. screening, Pap smears and physical assessments every Thursday night; nutritional counseling and herbal information will also be available. These services will be provided from 7 to 10 p.m. at the Clinic.

board nixes leather club

BOSTON — The Boston Licensing Board has turned thumbs down on the application of Mark Peters and Richard Boyd to establish a private "leather club" at 35 Kingston St., in downtown Boston. In a unanimous vote taken on May 4, the Board cited legal flaws in the license application. Board sources later said that the applicants would have to re-submit the application with proper amendments in order for it to be reconsidered.

florida gay conference

FORT LAUDERDALE — The Fourth Annual Florida Gay Conference will be held in the Fort Lauderdale area this year, officers of the Broward County Coalition for Human Rights and the Florida Gay Task Force have announced. The conference will be held on Memorial Day weekend (May 26-29).

The format of the Florida Gay Conference will encompass workshops, seminars, films, panel discussions and keynote speakers, who have not yet been finalized, but will certainly be nationally known and articulate personalities of the gay community. There will be two days of workshops and panels, including such topics of gay rights, lesbian mothers and child custody, counseling gays, our literary heritage and religious aspects. Any individual who would like to facilitate a workshop and feels she/he is qualified to do so is welcome.

The registration fee is \$12.00 before May 15, and \$15.00 thereafter. Limited housing is available and will only be guaranteed to those who register in advance. Those registering on May 25 or later can apply for free housing on a first-come, first-serve basis.

All men and women interested in finding out more about the Fourth Annual Florida Gay Conference should write the BCCHR, 727 N. Andrews Ave., Ft. Lauderdale, FL 33311, or call (305) 763-2857.

shannon joins sponsors

WASHINGTON, DC — U.S. Rep. James H. Shannon (D-5th Mass. Dist.) has become a co-sponsor of H.R.2074, the federal gay rights bill, according to Steve Endean of the Gay Rights National Lobby. Shannon becomes the third member of the Massachusetts congressional delegation to become a co-sponsor of the bill, joining U.S. Reps. Edward J. Markey (D-7th Mass. Dist.) and Gerry E. Studds (D-12th Mass. Dist.).

U.S. Senator Paul Tsongas already has agreed to become a co-sponsor of the legislation, and may possibly join with Sen. Alan Cranston (D-CA) to become the lead sponsor of the bill, which amends the Civil Rights Acts to include "sexual preference" discrimination.

opposition party backs irish gay rights

IRELAND — Fine Gael, the major opposition to the ruling Fianna Fail party, voted overwhelmingly at its recent national conference in favor of a review of laws against male homosexuals. Observers speculate that this decision will probably result in a policy aimed at legalization of gay sex along the same lines as the 1967 law effected in England and Wales.

Fine Gael will not be involved in another nationwide general election until 1981. Fianna Fail currently holds an outside majority, but there are signs of dissatisfaction with the current government that leads Irish activists to feel that the Fine Gael gay rights policy may have some effect on whatever government holds power after 1981.

former officers get back pay

BOISE, ID — Federal District Judge Ray McNichols has awarded six former Boise police officers more than \$103,000 in back pay, tax payments, and attorneys' fees. The six officers, all women, were dismissed from their employment in 1977 for alleged homosexual activity.

At the time of their dismissal, the city conducted an investigation into their activities. McNichols, in a ruling late last year, said that the investigation violated the right of the women to due process; he did not, however, order their reinstatement.

In a lawsuit filed against the city, the women contended that their rights had been violated because they were dismissed without a hearing. They also raised questions about the way in which the investigation was conducted.

erratum

Last week's GCN ran a News Note regarding the Third Tidewater Lesbian/Gay Conference, which is scheduled for Norfolk, VA, beginning May 25. There was some confusion with regard to the conference dates last week. The correct dates are May 25 through May 28.

Bills Advance in Mass. Legislature

BOSTON, MA — Weeks of quiet lobbying paid off last week in the Massachusetts Legislature as the two gay rights bills, H.2650 and H.2527, each passed its first legislative hurdles. However, lobbyists with the Mass. Caucus for Gay Legislation warned that there are still a number of stops for each bill to clear before final passage, and urged everyone who has not done so to immediately contact his or her state legislator.

H.2650, the public employment-discrimination bill, was given initial approval in the House of Representatives on Wed., May 9, by a voice vote. The legislation must be approved once more before it is sent to the Senate, and lobbyists are hopeful that — with the absence of any organized opposition — the bill will make it into the Senate.

H.2527, the general anti-discrimination bill, passed virtually without debate in the Senate on Mon., May 7, by a vote of 20-18. Senators Daniel J. Foley (D-Worcester) and Francis X. McCann, longtime opponents of gay rights legislation, are supporting a motion for reconsideration of this bill. At the request of Sen. Robert

A. Hall (R-Fitchburg), the bill's leading Senate supporter, debate on reconsideration has been postponed until May 14.

If Foley's motion for reconsideration is defeated, the bill must clear the Senate once more before being sent to the House.

One good sign in the Senate vote was the abstention of Senate President William M. Bulger (D-South Boston), whose district includes all of the heavily gay Back Bay, Beacon Hill, and Fenway sections of Boston. Bulger consistently voted against gay rights legislation prior to his election as senate president, but it is apparent that the outpouring of constituent support for the issue has had an effect upon him. The senate president also has the final say in most parliamentary maneuvers, and the fact that Bulger did not act to sidetrack the legislation was also seen as a cause for optimism.

The only surprise votes in the Senate were that of Sen. Anna P. Buckley (D-Brockton) and, to a lesser extent, Sen. Walter J. Boverini (D-Lynn). Buckley had consistently voted in favor of the gay-rights public employment bill when it was last voted on in the

Senate in 1977. Boverini voted "yes" and then "no" during the 1977 legislative session.

Low-Key Strategy

This year's legislative strategy was a low-key, low-profile one. In past years, advance publicity had given the opposition time to mobilize their forces, but that did not happen this year. Lobbyists from the Mass. Caucus for Gay Legislation, working out of Rep. Barney Frank's office, were aided in their efforts by lobbyists from the Civil Liberties Union of Massachusetts, the Boston chapter of the National Organization for Women, and Americans for Democratic Action.

Even Mayor Kevin White's political organization contributed its assistance, as Back Bay-Beacon Hill Little City Hall manager Fred Betzner, Virginia Hurley, *doyenne* of Fenway politics, and former Rep. Elaine Noble helped organize telephone calls to crucial Boston representatives.

The test of their efforts will be seen this week, as both bills will probably face additional roll-call votes.

Health Official Blames Gays

By John Zeh

CINCINNATI — A federal public health adviser assigned to the nation's first center for training doctors to treat and control sexually transmitted diseases recently blamed homosexuals for stifling the government's attempts to eradicate syphilis.

Tim Baker of the U.S. Center for Disease Control told a conference on substance abuse and human sexuality here that there had been a "dramatic decrease, virtual control of syphilis until it became contemporary and chic to be gay or bisexual."

Baker is the Chief Public Health Advisor assigned to the newly-opened Sexually Transmitted Disease Training Center (STD), the first of six such centers designed to train doctors and other health workers. It is run by the Cincinnati Health Department, whose STD program was recently ranked one of the three best in the United States.

"The gay population," Baker said, "is the latest problem" in

the government's anti-syphilis campaign. "They go to bars and baths and pick up anonymous contacts, literally having sex with 25 or 30 strangers in one night. That doesn't enhance disease control very much."

Spread of syphilis has increased, with homosexuals accounting for about 55 percent, he said. "On the average, there is more contact among gay persons than with heterosexuals. Gays are more active, more geographically displaced, and more at peace with themselves. They have contentment of self-image, they're more affluent, and more mobile. They'll go to Dayton, Louisville, and Indianapolis, so the network grows, and the disease is more difficult to control." (There are no gay baths or peep shows in the Queen City, allegedly because of opposition from conservative Hamilton County Prosecutor Simon Leis.)

Baker said gonorrhea is still the number one reported communicable disease in the world. "The reporting rate is disgusting," he added. "There are three to four million cases each year in the U.S., and a third go unreported. The reporting rate here in Cincinnati is better than in most cities, probably because we have a very visible health care system, with more personnel, administrative support, a better funding base, better lab control, and a strong health department that does follow up on doctors' reporting practices more routinely than elsewhere. And our reporting is more consistent. We estimate that 60 percent of all cases are reported here. We average approximately 6,000 cases of gonorrhea a year in this metropolitan area; we become aware of 8-9000 total cases."

Baker warned that the trend in asymptomatic gonorrhea is rising in males due to more generalized use of antibiotics for other illnesses, peaking in late August and early September because of environmental factors.

able to keep this year's budget under \$4000. "Everyone works as a volunteer," he emphasized, "so this money pays for our mailings to legislators, the publication of a gay legislation booklet, and so forth." He predicted that most of this year's expenses would be covered by this and earlier fundraising efforts.

Michael Campbell, a member of the GBA Board of Directors, said part of his group's share of the funds would be used to fund seminars for gay businesspeople. To be held in the late summer and early fall, the seminars will cover such topics as how to start a business and how to deal with legal problems gay businesspeople might face. As for the rest of the funds, Campbell said, "We'll want to do something good for the community. I don't know exactly what, but it'll be there to be used." Some of the money might be channeled to Gay Youth, he suggested.

Dave Gearhart expressed a real satisfaction with the event which seemed to be shared by his co-coordinators. "Our two groups worked together very easily and very well. I think we'll want to do it again."

GCN will report the final figures on funds raised and disbursed when the information becomes available.

Cyclorama Fundraiser Viewed as Success

By George Michaelson

BOSTON, MA — Almost 1700 persons attended the fundraiser for Gay Legislation and the Gay Business Association (GBA) held at the Cyclorama on May 1, and co-coordinator Dave Gearhart termed the event a "phenomenal success." The fundraiser's treasurer, Michael Campbell, estimated that the event raised \$3-to-4000, which will be split evenly between the two groups.

Gearhart was particularly pleased by the high level of participation of local groups in the event. "We invited 50 gay organizations to set up information tables, and 49 did so. The groups also encouraged a lot of people to come to the event, which was a great help," he said. About 40 of the tables were staffed by religious, women's, counseling, health, political, and other non-profit organizations. A single GBA-sponsored booth represented many of Boston's gay businesses, and several artists and Boston's new Glad Day gay bookstore also had tables. "This provided activists in different groups a chance to meet each other," Gearhart commented, "and also enabled them to inform the gay community of their work."

Boston's gay bars donated liquor and staff to the Cyclorama bar, and Tony Bosco from The

House Restaurant, donated the profits from the food he sold at the event. An almost exclusively white and predominantly male crowd paid \$5 a person to listen to the music of Human Sexual Response, dance to the disco orchestrated by Danae Jacovides, and watch a fashion show organized by the Uptown Strutter's Ball.

A number of women's groups, including the National Organization for Women, objected to the fashion show, parts of which they termed sexist. Linda Carford of GBA commented, "I thought the fashion show was not responsive to women or feminists. Next time we'll know to ask that it be geared to gay women." Dave Gearhart, who termed the show "kind of campy," said he was "sorry if anyone was offended," and promised that the coordinating committee would send a letter of apology to any groups which wrote to complain. He emphasized that he did not blame the Uptown Strutter's Ball, since they had not received any relevant instructions.

Gay Legislation will use its half of the proceeds to support its lobbying efforts at the State House. Gearhart, who noted that the new executive committee had started with an \$800 deficit in November, said the group has so far been



Barbara Gittings



Dr. Walter Lear

Conference Awards

NEW YORK — Bernice Goodman, ACSW, and Henry Messer, MD, will be the keynote speakers at the second National Gay Health conference, which will take place at New York's Hunter College from May 18-20. Their opening address will highlight 20 years of experience as gay health professionals. Two thousand people from the United States and Canada are expected to attend.

One of the highlights of the conference is expected to be the presentation of the second annual Jane Addams-Howard Brown Memorial Award, which will be presented to Barbara Gittings and Walter Lear, MD, in honor of their contributions to gay health organizing and advocacy. The award is named after two individuals whose careers were devoted to public health: Jane Addams founded Hull House in Chicago, crusaded for human rights, and has been termed "the first of the modern social workers"; Howard Brown was the New York City Health Commissioner in John Lindsay's administration and a moving force behind the formation of the National Gay Task Force (NGTF).

Gittings, Coordinator of the Gay Task Force of the American Library Association, currently serves on the Board of Directors of NGTF and as a member of the

advisory board of Senior Action in a Gay Environment. She helped organize the Gay Nurses' Alliance in 1973 and has encouraged the formation of several other gay health caucuses, including the Gay Public Health Workers. She was twice invited to address the annual convention of the American Psychiatric Association and was the first openly gay person to do so. In the past few years, Gittings has been a visiting guest lecturer at more than 45 colleges and universities in the United States and Canada.

Walter J. Lear, MD, is a member of the Executive Staff of the Pennsylvania Secretary of Health and convenor of the National Gay Health Coalition. In 1975, he organized the Gay Caucus of the American Public Health Association. Lear has authored numerous articles on community health, health services administration, insurance, and health rights. Founder of the Medical Committee for Human Rights, he has been active for many years in liberal health affairs, the anti-war movement, and various civil rights organizations.

The awards will be presented to Gittings and Lear on Sunday, May 20, at the closing ceremonies for the National Gay Health Conference.

Prosecution Rests

SAN FRANCISCO — The prosecution in the murder trial of Daniel James White rested its case on Thurs., May 3.

White, on trial for the killings of Supervisor Harvey Milk and Mayor George Moscone last Nov. 27, had sat through the proceedings without displaying much emotion until Mayor Dianne Feinstein took the stand to testify that she thought White had killed himself that day, until she found Milk's body. "I smelled the gunpowder and went down the hall into Milk's office," Feinstein said. "I found Milk's body . . . I tried to get a pulse but couldn't because of the blood."

Prosecuting attorney Thomas Norman introduced witnesses who described the events of the day of the murders. He had witnesses tell about White's learning that Moscone was not going to reappoint him to the seat on the Board of Supervisors which White had earlier resigned. The news that White would not be reappointed was evidently learned from a phone call made to White the night before the slayings by a reporter from KCBS in San Francisco.

Witnesses said that, before leaving his house on the morning of Nov. 27, White strapped on a loaded .38 caliber revolver and put ten extra shells in his pocket. He entered City Hall through a window so that his gun would not be detected and made his way to Moscone's office where, allegedly, after an argument with the late mayor, White shot him in the torso and, after Moscone had fallen to the floor, shot him twice more in the back of the head.

He was observed by witnesses as he ran from the mayor's office toward the Board of Supervisors Chambers. Dianne Feinstein wanted to see him about something, and he told her she would have to wait, saying that "he had something to do first."

Carl Colson testified that White looked into Milk's office, saying, "Say, Harv, can I see you a minute?" Milk agreed, and followed White across the hall to the office he had occupied before he had resigned his position as Supervisor. One gun shot was heard, Milk shouted, "Oh, no," and a second "No" was cut short by more gunfire. Milk also had been shot in the torso, then shot twice more in the back of the head.

White's attorney, Douglas Schmidt, has characterized White as "depressive," and has said that White has been this way "since early manhood." Schmidt said that "White cracked" on the day he admits to having shot Milk and Moscone.

In the early stages of the trial, during the jury selection process, the judge questioned each prospective juror about whether she/he had ever belonged to an organization which either supported or opposed issues dealing with homosexuality. One such person, Donald McNeil, stated that he lived with a room-mate and a male lover. He was challenged by the defense and excused. After leaving the courtroom, McNeil told *The Sentinel*, "I was dismissed because I am gay and a (psychiatric technician). It's unfair." He said that he had been prepared to hear the case objectively.

Gay Community News

THE GAY WEEKLY

Volume 6, Number 42
May 19, 1979

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Boston, Mass. 02108
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Cover photo by: Ellen Shub

Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published every week (except the first week of January and the last week of August). All material copyright © 1979 by G.C.N. Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volume V of GCN is available on microfilm. Write GCN/Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

Second-class postage paid at Boston, Mass. Annual subscription rate is \$17.50.

ISSN: 0147-0728

Member New England Press Association
Gay Press Association COSMEP

Community Voices

goddess knows . . .

Dear GCN Editors & Readers,

It is sad, but not surprising to me, to read that some of your gay male readers are writing that GCN has gone too far, gone too lesbian (gone to the dogs?).

Compared to most gay male papers like *The Advocate*, *Blue Boy* and the *Beefcake News*, GCN indeed has gone too far. In fact it has gone so far (lesbian) that even I, a conscientious dyke, can no longer call it "one more gay male paper." In my lectures on "The Development of the Gay & Lesbian Press" many have asked, "Well you told us about these lesbian papers, and those gay men's papers, aren't there *any* that are both gay men and women?" I am happy to report that I answer this question by saying, "Yes, there is one. One paper that comes closest to being a paper that can be called equally lesbian and gay male oriented. It's *Gay Community News*, published out of Boston, Mass. For those who would like to see how we look together in print, read GCN."

I think it is nothing short of brilliance that the lesbian and gay male editors of GCN have been able to make a financially successful paper that is appreciated by large sections of both lesbians and gay men. There is *no* other paper that does this.

So if more gay men want to complain about going too far they ought to read a few issues of *The Lesbian Tide*, and then they'd return to GCN with a prayer and a thanks! As long as these readers are comparing GCN with other gay papers like *The Advocate* they will never appreciate that GCN is a testament to the unity of purpose and ideals that might someday exist between our cultures. If those men want sex, and beef, think feminism and violence against women are "not our issues" — there is plenty of crap on the sidewalk newsstands and at least 40 publications in this country that specialize in this kind of gay men's "news." Let there be one paper that attempts to show the best of lesbian and gay men together. Goddess knows we need it!

Yours in appreciation for what you are trying to do.

Jeanne Cordova
Publisher, The Lesbian Tide
Los Angeles, CA

raising consciousness

Dear GCN,

Since I don't have the time to read *Sojourner*, *Equal Times*, or the other women's press, it is educational for me to see general women's news (not necessarily gay or lesbian oriented) from time to time in your paper. I fully support this inclusion of women's news (and black news, etc.) because it raises our consciousness on issues related to the gay/lesbian movement. The only other publications that take this approach are socialist and other "leftist" papers that deal in overblown, one-sided rhetoric most of the time. GCN, to me, has always tried to be fair in its coverage of any news (either in articles or letters). At times I've felt I couldn't relate to *issues* of the paper (never the entire paper) and that you were too feminist oriented. I would like to see more about the "men's movement" in this country and how it relates to both the women's and gay movement. GCN has also given man/boy love a lot of coverage, which is good considering many lesbians think this is only a "gay male issue" (or not a gay issue at all) and would like to see it put back in the closet (along with prostitution, transvestism, and s/m).

I agree with others who think the focal point of GCN should be on lesbian/gay male issues. It is the main reason I buy the paper. But don't exclude the non-gay news; we as a gay community don't live in a vacuum — we have to be able to relate to many segments of heterosexual society (and they to us). Keep up the good work GCN!

Gay Unity,
Brian O'Dell
New York, NY

P.S. Many thanks to high school student Paul Guilbert for having the conviction to stand up for his rights. I wish I had had the nerve to go public and want to take another guy to the prom. I wish him all the best.

the cover on the book

Dear GCN,

Charles Bonnell's comparison of Harvey Milk to Bruce Voeller and Jean O'Leary is a poor one. It is true that as time went on Harvey looked less and less radical but he was *sounding* more and more radical.

In fact after he was elected he took a dramatic turn to the left. Harvey had become more of a pragmatist who had come to realize that effecting real progressive change for lesbians gay men and the community at large was more important to him than his long hair and his mustache. He died radical, pragmatic and proud.

Leland Traiman
Berkeley, CA

vital to my growth

Community Voices,

As a subscriber to GCN for the past three years and as a gay male activist whose primary emotional, political and cultural commitment has always been to gay men and to our movement, I want to say it is of keen interest to me and vital to my growth to continue to be informed about relevant news of the women's movement within the pages of GCN. I agree with those who say that the news and articles should primarily be concerned with Gays and Lesbians and our issues. However, who our allies are, what they are doing, what their concerns are and how their oppression and interests are linked with ours *ARE GAY AND LESBIAN ISSUES*. Just because we can not alone change the majority's opinion and their laws and institutions, it is more than mere concern for another oppressed group, but a matter of *survival* that we develop our support among women and others struggling in the same area of liberation. Tom Christopher, in speaking against the increased emphasis on women's issues in GCN, reminds us that "Gay men are mugged leaving their bars because they are gay men; we are entrapped by police because we are Gay men; and we are fired from our jobs because we are gay men." Yes, Tom, you correctly focus in on some of the more pertinent marks of our oppression and these attitudes are based, in large part, upon the view of us that we are inferior because we are "like women," not "real" men. Because our emotional/sexual preference is for men and we do not follow the jock roles, we are more "like women" and thus threaten the rule of strict separation of how men must behave and how women must behave. This strict separation of sex roles helps reinforce the inferior position of women. Sex role imposition is one of the ways both women and gays are kept powerless and oppressed. So we are fighting some of the same battles against the same enemies: sexism and heterosexism. The sooner more gays and women understand this, the sooner we will be able to form an effective alliance and begin to see the possibilities of greater freedom that we alone can never achieve.

True, Gays and Lesbians are special victims of heterosexism and homophobia and are affected in ways which women are not affected. The same is true of women as special victims of sexism. However, these oppressions have the same root in the general domination and dictatorship of male heterosexuals over women and gays. The view of women and Gays as inferiors allow heterosexual men to feel justified in battering and raping women and also in mugging gay men. In both cases, it's a way of keeping us "in our place." The entrapment of gay men by police is matched in frequency by entrapment of prostitutes. In both cases, the "correct and proper" behavior is violated and thus outrageous conduct of police is justified. In Denver, no groups are more frequently the object of entrapment than are gay men and prostitutes. And when women do work at "correct and proper" jobs, they earn 60 percent the wages men get. They are kept from the better jobs because of sex roles, just as gay men are fired because of sex roles. "Keep you laws off my body" should have powerful meaning to Gays who are fighting for the repeal of Sodomy Laws as it does for women who are fighting for the right to abortion. In both cases, the sexist and heterosexist rule will not allow us to control even our own bodies. NOW and other women's organizations recognize the link of our oppressions and have endorsed the repeal of the Sodomy laws. (It is high time that gay groups support the right to abortion and other women's issues.) Far from too much emphasis on women's issues, gay newspapers have given it only meager attention. They have been slow to see the links of our oppressions and have thereby contributed to inhibiting the inevitable and necessary alliance with women. Thankfully, GCN is more responsible in raising the issues fundamental to our liberation and survival, and is an exception.

Gerald A. Gerash
Denver, Colorado

plant liberation

Dear People,

As a gay male, I am concerned with women's as well as gay rights. I think the paper ought to continue to support the women's struggle by carrying articles affecting our lives as gay men or lesbians. When our rights are won in areas like child custody and adoption suits, and when openly gay couples are adopting and keeping custody of their own children by court decisions, we will be more apt to feel closer to women's causes since we'll have a stake in who's legally fit to parent. How will we know the progress unless we keep up on these issues?

Also I'm concerned with the use of sexist language. A word like "kingdom" which is used when meaning royal lands whether or not they are a king's. As for the plant kingdom, couldn't we say phyla or domain?

Yours in gay liberation,

B. Rodger Davies
Board of Directors, G.P.U.
Milwaukee, WI

why do we march?

To All Lesbians/Gay Males:

This is a continuation of the discussion in Peter Deed's letter of May 5, headlined "i love a parade," in which he raised the issue of participation by all segments of the "community" in Lesbian/Gay Pride '79.

Here are some questions I think need to be considered by the "community" at large. They are not meant to be loaded or rhetorical questions; as with Deed's letter, this one is offered to stimulate some thought-for-action that I hope will promote wider participation in the two weeks of events.

1. What is the purpose of the annual Lesbian/Gay Pride parade and rally and the two weeks of activities and workshops that surround it? Is it a celebration? a demonstration? of what? Is it to provide "visibility," show "strength in numbers"? to whom? to what end? legislative gains? social acceptance? Is it an opportunity to get to know one another and to share our mutual as well as sometimes opposing concerns? Is it an occasion for learning news? for those "less active" in the "movement" (Deed's "Bar People"?) to hear the views and political analyses of those "more active" (Deeds "Militants"?)? Is it a yearly tithe, a kind of ritual required of those not actively working for our liberation throughout the rest of the year? Is it the best possible use the "community" can make of our *limited funds* (considering those "segments" of the "community" which have the most money, as Deed pointed out, don't promote it); and of the *long hours of volunteer work of a relatively few of our members*? If there are better ways in which we could use our funds and people power, what might they be?

2. Are we a "community"? *community* because we happen to share in common sexual preferences that are not acceptable to many straights? *community* because we share common goals? what are these goals? Is our designation "community" based on things other than sexual preference? do we share common experiences in many areas of our lives — what might also be called "culture"? do we share common visions of how our lives might be better? do we care about each other — as persons coming from different places and with different destinations?

3. If, as Deed states, (the parade and rally) is the "one time during the year when differences in philosophy and lifestyle should be and must be set aside in order to achieve the greater goal of presenting a unified force," what is the purpose of presenting a unified force that, as he implies, is not actually unified? Are the differences in lifestyle and philosophy crucial or are they superficial? If they are crucial, can we and do we want to resolve them?

4. If there are two groups, "Bar People" and "Militants," what do we recognize their members by? philosophical differences? lifestyle differences? as "haves" vs. "have-nots"? "working class" vs. "middle class"? as "radicals" vs. "the status quo" or "incrementalists"? (incrementalists being traditional liberals, who believe society improves by legislating slight monetary increases for such things as social services or for improvement of working conditions; or by making legislative "reforms" of institutions like prisons and government bureaucracy, etc.). Can the groups be divided between those who are mainly interested in diversion and entertainment vs. those who work to change the society so that its institutions and wealth will serve everyone's needs, not just the needs of those who *control* and *own* it? And if there is a "cold war" that prevails between the "Bar People" and the "Militants," as Deed says, what is the basis for this cold war? Is a cold war one which is based on tactics of treachery, lack of open communication and hypocrisy? Do we want to open a discussion of our common goals and our differences? how can we do this?

If we are a "community," it is important that *everybody* thinks about these issues. I hope more questions will be asked and that we can begin to address them. Whatever Lesbian/Gay Pride is to each of us, we should help to make it meaningful and fun for everyone.

Sincerely,
Christopher Garten
Cambridge, MA

STUDENTS

Each summer GCN takes on several interns in the news, features, and art departments. If you're interested, write Intern/GCN, 22 Bromfield Street, Boston, MA 02108.

Fridays

GCN needs volunteers on Friday nights to help send the paper out to subscribers. 5 p.m. on 22 Bromfield Street.

Speaking Out

Lesbian/Gay Pride '79

By Beth Kelly and Steve Adams
Boston Lesbian/Gay Pride Committee '79

Once again it's time for organizing Lesbian and Gay Pride *Two Weeks*. This annual event began as commemorations of the historic Stonewall Rebellion of 1969, when lesbians and gay males battled the police for four days and nights in the heart of the gay community of New York City. Since the first Gay Pride march, the event has grown to embrace a feminist perspective. Now we are attempting to address the race and class differences which have divided the lesbian and gay community.

Recently, feminist and gay forums on racism have been held in Boston. Working class lesbians and gay males have been struggling for recognition in their unions and in their communities. The Boston Lesbian and Gay Pride Committee '79 is committed to representing the interests of Third World and working class lesbians and gay males, as well as the whole spectrum of concerns within our community.

Lesbian and Gay Pride '79 is happening from June 8 through June 23, with the annual parade and rally on June 16. We hope everyone in our community will participate in both the parade and cultural events from June 8-23. Look for listings in *GCN* beginning later this month.

Discussions in the lesbian/gay press and in various segments of our community recently have demonstrated that some of the perennial differences among us remain unresolved. Some of the issues that face us — the apparent split between "bar people" and "militants," lesbian/feminism, intergenerational sex, racism and ageism — are volatile and complex. They will not solve themselves. The continuing process of our coming out and coming together requires our ongoing attention. We on the committee are working to make Lesbian/Gay Pride '79 reflect the diversity of our community. At the same time, we are concerned that there has not been enough representation on our committee of as many segments of the community as possible. We are asking once again that you or your group help us to make Pride '79 reflect our varied interests as well as demonstrate our solidarity and strength.

Committee planning meetings are held every week and are open to everyone in our community. Look for meeting listings in the *GCN* calendar. We hope you or your organization will participate any way you can. We especially need help with the parade and rally, workshops and activities, fundraising, and advertising/publicity. Volunteers are needed to make phone calls, locate free spaces for workshops and activities, contact performers for the rally, plan benefits, and generally help out with a variety of tasks. It is not necessary to attend meetings, however. Any time you can spare to help us will be appreciated. The following is a list of contact people to call to offer your help.

Parade and Rally — Jim, 267-7608

Workshops and Activities — Ginny, 524-6209

Fundraising — Beth, 547-0731

Advertising/Publicity — Bob, 524-1512

Outreach — Chris, 661-8068

If you can't help in any other way, remember that any contribution you can afford will go a long way towards helping make Lesbian/Gay Pride '79 a success. Please send your contribution to: Lesbian and Gay Pride Week '79, P.O. Box 331, Kenmore Station, Boston, MA 02215.

"Speaking Out" is the column designed for the benefit of *GCN* readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, *GCN*, 22 Bromfield St., Boston, MA 02108.

Community Voices

voyage from lesbos

Dear *GCN*,

I'd like to thank Ruth Dreamdigger for caring enough to respond to my review of *My Mother My Self* and for her insights into its meaning. I never meant to imply that the questions Nancy Friday raises are anything less than profoundly meaningful to us as women. I regret if anything I wrote left that impression. The importance of the questions Friday raises and the depth and meaning of the feelings and experiences she deals with are exactly what make the "solutions" she offers so cheap and vapid.

It is not just the racism, elitism and (thank you, Ruth) ageism to which I object. It is the sleazy manner in which she disarms with half-truths and genuine, emotionally devastating subject matter and then seduces the reader into fallacious (phallicious) conclusions and self-destructive answers.

When I said that "the book reads like a running dialog between the author and her therapist" perhaps I should have pointed out that her therapist-guru is none other than Dr. Richard Robertiello, author of *Voyage from Lesbos*, who has built a career of "curing" lesbians by getting them to accept the notion that they are "sick" because they reject their proper sex-role. It shows. Friday must be one of his model patients.

Since I wrote the review I have read another book that is everything that *MMMS* should have been. I strongly and joyously urge Ruth and anyone else who has been moved, provoked or angered by Nancy Friday's book to treat yourselves to *Of Woman Born* by Adrienne Rich. When you have compared the magnificent soul-feast that Rich has given us with Friday's baloney sandwich I think you'll agree that Friday's dubious contribution is not merely off-base but shockingly cruel as well.

love and struggle,

Susan Saxe
Framingham, MA

gay rights advocates

Dear *GCN*,

Your article, "Legal Actions Plague SF Gays" (*GCN*, April, 1979) needs correction. If you had checked with Gay Rights Advocates or with The Pride Foundation before publishing such nonsense, you would have learned that the problems between Pride and myself, with respect to my former position as their Legal Director, were totally resolved two months ago. On March 9, 1979, the Chair of Pride's Board of Directors wrote to me, apologizing for "any misunderstandings" and accepting my reply to their request for an accounting as "adequate documentation for any inquiries." The letter goes on to thank me "for the legal services provided over the past few years and especially appreciates the extraordinary amount of work done [by me] in 1977 and 1978."

The misunderstandings between me and the President of Pride had nothing whatsoever to do with Gay Rights Advocates, as Perry George understood fully. According to the President of Pride, a lawsuit was never contemplated. The accounting request was for documentation to satisfy an IRS inquiry relevant to Pride's tax-exempt status.

It is unfortunate that your staff would choose to borrow a three month old article from another newspaper without checking its sources, particularly when such sensational allegations are involved. Our friends and supporters from across the country have been expressing serious concern for the health of Gay Rights Advocates since your article was published. We would like them to know that the roof is *not* going to "fall in on us." We are alive and well and working hard in San Francisco. GRA is engaged in important gay rights litigation across the country, including defense of the Austin, Texas anti-discrimination ordinance and a challenge to the Oklahoma anti-gay teachers law. We are cooperating with public interest lawyers and the National Gay Task Force in an effort to develop a communications network for lawyers; a resource center and brief bank; as well as planning a national litigation strategy.

Donald Knutson
Executive Director
Gay Rights Advocates
San Francisco, CA

mbL

Dear *GCN*,

I have only recently been able to start reading *GCN* again. The reason for its absence in my life has been that for the past two and a half years I have been recovering from the repulsion that I experienced as a member of the lesbian/gay community. Specifically, I refer to the self-hatred, destructive and generally fucked up mentality of the majority of lesbians and gay men in the community as well as lesbians and gay men outside of the community.

I am not nor have I ever been a closet case — although my present self-exile could be considered closet case status now. I had been a lesbian feminist activist for three years, spending close to 12 hours a day, five to seven days a week at little or no pay in that role. The reason for my spouting something short of credentials is as a preface to what I am about to say.

What I am about to say is . . . if I have to read one more latent or blatant chicken queen's comments on Man/Boy Love in this newspaper I am going to puke and then nail my closet door shut for good.

My previous position and experiences in the community have enabled me to go behind the scenes concerning MBL (I get sick at the mere sight of the words) and if I were to relate but a few representative stories it would either curl or straighten your hair depending on its present state.

While I'm livid, I'd also like to mention how interesting it is that the latest epidemic of gay diarrhea is from gay men complaining about the space being given to women's and lesbian issues. Funny, I don't remember very many women commenting on the amount of space being given to MBL. Have lesbians been involved in MBL since I've been back in the closet?

Please no more,

Ellen Brook Davis
Boston, MA

march demands

Dear *GCN*:

What prompted me to write this letter was the article "March Statements." After reading the article in its entirety, I could not resist voicing my opinion on the age of consent issue.

I remember when I was 16, and made the decision to come out. I came in contact with, the now defunct, Project Lambda, for the purpose of gaining counseling. What I got instead was an introduction to man/boy love. As a result, I was not to reopen the closet door for another six years. It was not long after my experiences with the above mentioned gay organization (unlovingly referred to by me as a chicken farm and hatchery) that I met three younger gay youths; ages 13, 14 and 15 who had experiences similar to mine. I cannot fail to mention that two of these youths became hustlers and were subsequently killed.

Now, the point that I feel impelled to make is that, 13 year old children are not intellectually or emotionally equipped to make decisions concerning sexual activity with anyone but their peers. How dare we as adults, involve ourselves in an issue that does nothing but reflect the moral decay of this society! I realize that those of you chicken hawks reading this will have an answer to side step the real issue here. And thank God for the lesbians and gay men who have the insight to foresee how damaging the lowering of the age of consent is to all youth be they gay or straight.

My personal opinion is that the demand concerning the age of consent be eliminated from the list of demands. Instead, I feel that we should realistically meet the needs of gay youth through emotionally supportive organizations without the sexual pressures that I and so many others had the misfortune to be confronted with.

Robert Gray
Quincy, MA

march on washington

Dear Persons:

We, the members of Rochester Gay Task Force are greatly displeased and disappointed that NGTF has failed to endorse the National March on Washington for Lesbian/Gay Persons. We will continue to strongly support the March enthusiastically as do many other Upstate organizations. We understand that NGTF as an organization cannot take over any part of the March as it would be draining energy and funds from your important areas of concern. However, this March is needed to strengthen the feelings of pride, solidarity and self-recognition of the national gay community. Their disclaimer of the March only perpetuates frustration and confuses the feeling, of broad solidarity despite differences, that the gay community is developing.

Part of the enthusiasm of our support comes from our recognition and understanding of the broadbased grass roots support that we see in Rochester and we hear from other organizations from around the country. To your objection that the March will be draining energy and funds, we can only say that the March has the potential to generate more energy and money than we have until now been able to muster.

This March is important to gay people — to their pride and their feelings about themselves within themselves. A minority group's attitude towards itself strongly affects the general attitude towards that group. To disclaim what you cannot control, to have so little faith in the feeling, energy is to show a loss of idealism. To be so out of touch with these feelings is to display your loss of the high ideals that makes the gay movement truly a revolution and not simply another oppressive arm of the established institutions.

In the end, we are concerned with the freedom in our hometowns and within ourselves. What the diverse Marchers will be saying is not that all of the American public must accept all of us completely and now, but rather that we all accept and respect each other. The non-gay citizens of this nation must understand what we are and who we are and to respect and finally to respect us.

In disappointment,
Vern Hall, Pres. RGTF
Rochester, NY

del martin

To the Editors of *Gay Community News*:

Thank you and congratulations on the invaluable interview with Del Martin which you published. Among other things, through this medium you have finally published what I have been waiting for months to learn something about, namely the behind-the-scenes wheeling and dealing which led to the appointment of Harvey Milk's successor.

But my main reason for writing is to commend to the gay community Martin's well reasoned reservations about the October March on Washington. I suggest that she makes two main points:

1. The march would have impact *if* related to pending legislation. But it is extremely unlikely that the national gay rights bill will be before the Congress by October 1979, regrettable as that is.

2. The march would make sense as an act of righteous indignation against a series of grievances. But the terrible deeds of Dade County, Wichita, St. Paul and Eugene have now been superceded by the glorious victories of California and Seattle.

So that the march, which might be highly appropriate a year ago or a couple of years hence, does not seem to be rooted in the political process of 1979.

Richard Steinman
Whitefield, ME

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and doubled-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108

Gay Seminarians Meet

By Harold Pickett

NEW YORK CITY — Approximately 50 people attended a conference for lesbian and gay seminarians held on April 27-28 at Union Theological Seminary and sponsored by the campus' Gay Caucus. Participants reflected a wide variety of denominational backgrounds, including Episcopal, Metropolitan Community Church, Presbyterian, Quaker, Roman Catholic, Southern Baptist, United Church of Christ, and the United Methodist Church.

The purpose of the conference was to create "a time for sharing, reflecting, and formulating a strategy for gay seminarians." Steve Carson, Convenor for Union's Gay Caucus, said that a theme for the whole weekend was "the need for a network of support among lesbian and gay seminarians" who are often persecuted and expelled from seminaries if they come out openly as being gay.

Carson said, "Traditionalists see our being gay as opposite to what the seminary is supposed to be." Consequently, a support network is needed for personal protection. Carson added, "We can't let them pick us off one by one. We have to build a network from the beginning. A new group should hold their first couple of meetings off-campus in a friendly

space where people aren't threatened."

The Friday evening keynote address was given by Sandy Brawders, a Master of Divinity senior at Princeton Theological Seminary. Brawders is also the Coordinator of Presbyterians for Gay Concerns and spoke at the last Presbyterian General Meeting in favor of the ordination of lesbian and gay clergy which was, however, defeated. Her topic, "Parabolic Theology or Ethics," did not concentrate on traditional concerns such as the Messiah or the crucifixion, but "on speaking and hearing the immediacy of the Kingdom" in everyday encounters and actions.

Rev. Bill Johnson, who in 1971 was the first openly-gay ordained person in the United Church of Christ, delivered the Saturday morning keynote address entitled "Our Next Move . . ."

The conference's next move, though, was a "series of issues" workshops, one of which covered "Coming Out, the Initial and Continuing Process," both for those who have not yet come out publicly and for those who have and who also realize that coming out is a continuing process.

Another workshop, "Is There A Gay Theology Of Liberation?", Carson clarified by asking

"Should lesbian and gay people appropriate the Christian theology and symbolism that's been given us or is there something different among gays that can form the basis of a new community?" Also, the concern of "whether to stay within the tradition or step out of it completely" were options discussed by seminarians.

The "Vocational Opportunities and Conflicts" workshop examined the parish ministry and the "tent-making" ministry, where individuals hold other, regular jobs and "make an avocation of their ministry, somewhat like the French worker-priests. This is a re-defining of what the minister really is." The idea "of ministering to the gay community within the wider structure of the church" was also discussed.

Issues such as friendship, lovers, and monogamy versus non-monogamy were examined in the "Maintaining Personal Relationships" workshop.

In "The Seminary — Mutual Strategies and Problems," problems such as expulsion for coming out and abuse and violence from "non-supportive" elements were discussed. Carson explained some of the anti-gay antagonism by saying "Seminaries don't want to 'dirty' their names

or jeopardize their funding" by having a visible gay organization on campus.

Later in the afternoon, denominational workshops were held to discuss their own particular progress, business, and strategies.

Separate workshops for men and women were also held in the afternoon.

A workshop service, described as being "incredible and very moving," concluded the scheduled events of the day.

Later, people met together "to reflect on and evaluate the conference, how to better meet needs in the future, and to share ideas for next year's conference," to be held in Boston.

Most seminaries are not as progressive as Union Theological Seminary, which has a reputation for being liberal. Out of an enrollment of about 350, around 20 students are active with the Gay Caucus, "although not all who are gay choose to affiliate with the Caucus." There was no difficulty in using campus facilities for the conference, as the group has "legal standing" with the administration and is recognized by the Student Senate.

Carson said the group "exists to meet the needs of gay students, to offer support, and address problems. We also offer our gifts and

witness to the seminary community about who we are."

The Gay Caucus is "a diverse group with a good blend of ages and experience" and is described as "active." Last November, they conducted an educational campaign around the elections and sent out an informational letter to the seminary community. They also staffed a gay rights table for the elections. Two films were shown on campus: *Word Is Out* and *In The Best Interests Of The Children*, about lesbian mothers' child custody rights. The Gay Caucus participated in the January orientation for incoming students, providing a welcome, as well as a gay presence and information. They also participate in the Spring Conference held yearly for prospective students and hold informal meetings and talks. Carson is pleased with the fact that the Gay Caucus is a part of other coalitions and groups in the seminary, such as the Coalition for Stewardship and Divestment, which has voted to divest the stocks held in South Africa and "is looking at the whole stewardship of our community." The Gay Caucus has also co-sponsored a resolution against the Triga Reactor located at Columbia University.

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Did You See?

The following editorial appeared on the front page of the Huntington (NY) *Sunday Digest*, a local weekly newspaper with a circulation of 94,459 on Long Island, on March 11, 1979. It was reprinted in the May issue of the newsletter of the Gay Teachers Association.

A rumor that reached our ears last fall has resurfaced stronger and more widespread than ever. It appears we have in our midst, a small group of "gay" teachers who are planning an organization which will seek as members, all the homosexual school instructors in our area.

We believe their time to act is fast forthcoming so our time to act is now!

The purpose of this group, as we understand it, is to muster enough clout to stifle any reaction when their members "come out of the closet" to publicly declare their homosexuality.

The group can be expected to shower the public with carefully prepared statements on how well they do their job and why their sexual tastes are no business of local school boards, parents and even their students.

The nation has learned how well this brain-washing job can be done through slander and press releases. The homosexuals used this technique against Anita Bryant until the mention of her name (especially on the Johnny Carson Show) brought hisses and catcalls while the audience applauded and cheered the cause of the "gays."

The anti-Bryant campaign succeeded to a point but the end result rested with the ballot box and there the people turned down

the evils of homosexual practice without the fear of intimidation.

Much as we'd like to, we will not use this space to rail against what we consider the vile and base practice of homosexuality. We will wait, with eager anticipation, the names and positions of those who "come out of the closet" to declare their sexual deviation for all to hear.

We believe teachers so inclined have no business teaching in a classroom filled with impressionable boys and girls especially in the elementary grades and we would insist these teachers be transferred to non-teaching positions as soon as they stand up for homosexuality.

We know such people must work, must eat and must pay for food and lodging but they must not be allowed to present an anti-God lifestyle to the children they see and advise each day.

Young children admire and respect their teachers some to a greater degree than they do their own parents. To teachers are entrusted the vital task of instilling in their pupils, intelligence, honesty, and of course, morality.

These values are also prominent in the home and in the teaching of religion. These goals cannot be allowed to be undermined by a teacher who would probably proclaim to his or her class, "I am a homosexual!"

The children would then be placed in a situation of judgment that is difficult for even adults to understand. What should the parents do when Miss X, an avowed lesbian, tells them she is willing to give little Mary some private

instruction? What about Mr. X, the gym teacher and an admitted "gay" who offers to take Billy to the playground for some extra basketball practice?

Most parents have instructed their children about the possibility of deviant heterosexuals and have instructed them how to act in such situations. The homosexual teacher presents an even graver problem.

What has prompted this small nucleus of "gay" teachers to move ahead in organizing their group? Why is this the ripe moment? Why is the time now — especially in our school system?

In our present society, success appears to go to those who yell the loudest and demonstrate the longest. It began with an era of permissiveness and with the idea of "doing your own thing" regardless of the consequences.

Those in charge of our schools and communities decided peace at any price was better than continual harangues, picketing and insults hurled at them by special interest groups. So, one by one, they caved in and the schools, the community, and then the nation changed. The majority of the people, who failed to act and assert themselves, subsequently wrung their hands and complained: "What's happening to our rights?"

Like most sensible people, they were revolted by TV news scenes of homosexual parades where men kissed men and women fondled women. They were upset, yes, but they did nothing while the "gays" screamed and raged against the few who dared to oppose them.

In a short period of time, we

believe the parents and school boards of Huntington and Smithtown will be looking that same issue squarely in the eye. At stake will be the future lifestyles of innocent children subjected to the viewpoints of a small band of homosexual teachers.

And, if it comes to a confrontation, we and our community will show the pressure-makers what pressure really is; if the "gays" want to shout in the streets, we'll take to the rooftops, and, if they try demonstrations, we'll give them a day-and-night display of community strength that'll be miles long. And, if they want peace, our terms will be severe: no homosexual teacher in our primary and secondary grades. In fact, we'd expect our school boards to wipe our classrooms clean of all "gay" teachers.

Our communities' most precious commodity is its children. It is for them we pay outrageous taxes; why so many of us have two or three jobs; and why we have such great hopes for their futures. No drive to enhance perversion among teachers will deter us and our communities from our duty to protect the legacies we treasure.

The permissive era has outlawed the mere mention of a Divine Being in the public schools. It has forbidden prayer. It has created situations where appeasement of students has a top priority. It is now ready to flaunt the cause of homosexual teachers.

Well, we are ready, too. We don't know what the next step of this homosexual group will be. We'll be waiting — and watching — in behalf of our readers, the children, and our school systems.

Please, America!

The following appeared as an editorial in the Manchester (NH) Union Leader on April 14, 1979.

Don't follow the Roman Empire into moral and physical decay. Remember the lessons of history for our children if not ourselves.

We owe something to them for letting this once great country get into such a mess!

In California the latest report is that San Francisco is actually recruiting gays as policemen! To doubting Thomases, if evidence of America's fall is needed this should be proof positive. The Bible warns of the consequences of such disregard of fundamental laws of morality and survival.

No way can this nation survive with homosexuality rampant to the extent of providing homosexual cops!

Whatever may be the merits of local option, let the vast majority of clear thinking Americans register their dismay and disapproval of such asininity. Otherwise, while Nero fiddles, Rome (and the USA) will burn, for sure!

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Bellows Falls

Continued from Page 1

In response to the growing tensions, vandalism, and general misunderstanding about the weekend gay conference, the owners of the Andrews Inn called a Friday press conference to "tell the other side of the story." They were supported at the press conference by several area religious leaders and representatives of the Southern Vermont Lesbian — Gay Men's Coalition.

"We thought there was a bill of rights and a constitution in this country. Has that changed?" asked Filomena Moisis, co-owner of the Andrews Inn.

Rev. Herbert Perry was one of the religious leaders trying to "calm the fires." At the press conference he said, "In my opinion, here was a community that practiced 'live and let live.' But I saw an element [at Wednesday's meeting] that was angry and hostile." Perry maintained the group at the meeting which organized the protest march was not representative of the community. He also spoke about how people sometimes become irrational and uptight when there are fears about sexual identity.

Representatives of the local gay coalition gave details of the weekend conference, which was to make plans for the October march on Washington. It had been decided on Tuesday to move the conference from the Andrews Inn to a private home in Brattleboro, VT. They wanted to make clear that the move was made prior to Wednesday's anti-gay meeting at the American Legion and that the move had occurred because the attendance was expected to be lower than previously anticipated, and not as a reaction to Saturday's planned march. Kevin Connors, a member of the coalition, said, "They're hunting for a scapegoat. With the breakdown of the nuclear family and bad economics in the country, they need

someone to blame it on." Sarah Van Arsdale said, "It's the fear and the anger that comes from that fear" that worries her.

Throughout the week's anti-gay organizing local business leaders remained very non-committal. Of the 10 businesses questioned by the local press, none would make a public statement. The reason generally given was that any such statement would threaten business from either the gay community or from those opposing gays. Kay Flemer, Executive Vice President of the Chamber of Commerce, said she was opposed to any demonstration.

The two selectmen supported the rights of both sides, but were clearly concerned about possible violence at the march and the publicity the whole controversy was bringing to the village.

On Saturday, 80 people turned out for the march, according to police estimates; a smaller crowd than expected. There were speeches and placards, but no chanting or yelling, as the crowd walked the route of their march in about a half hour. Among the slogans on the placards were, "We want Bellows Falls to be happy — not gay," "God did not make Adam & Adam," and "Bellows Falls does not welcome the gay movement."

Local members of the clergy were joined by other members of the community as they circulated through the crowd in an effort to keep everything peaceful, urging all to remain calm. Several area residents also stood in front of the Andrews Inn on the village square holding American flags and a sign which read, "We are not gay, but we are Americans for freedom of choice. Live and let live. No witch hunts." They were joined by several members of the local Quaker community.

Though the Saturday morning march went peacefully, several incidents Friday and Saturday night resulted in the arrest

of at least two youths. A crowd of about 30 high school age youths had gathered in front of the Inn and were dispersed by police. One of the youths arrested Saturday was taken by police from the top of a building across the street from the Andrews Inn. Several times late Friday rocks had been thrown from that building's roof toward the Inn.

Also among the group observing the demonstration and helping to keep things calm were former State Representative Randolph Major and Ronald Squires, both of whom had served as chair of the county Democratic Party prior to Burns' election last year. Squires is also an active member of the local Gay Coalition and a former Democratic nominee for state legislator.

As the anti-gay march was taking place in Bellows Falls, the Northern New England Conference for the National Gay Peoples March on Washington was held as scheduled 25 miles to the south in Brattleboro.

Members of the Southern Vermont Lesbian — Gay Men's Coalition seem to be in agreement that the controversy may have actually helped their cause, by bringing the organization, the Andrews Inn, and the rural gay movement considerable publicity. They also found support among local religious, political, and press leaders that they never knew existed.

The controversy was front page news in all of the state's major newspapers for four consecutive days. On Tuesday, the *Brattleboro Reformer*, comparing the gay rights movement to the human rights movement in general, editorialized that "the homosexual movement is now very much in the open in Bellows Falls and Windham County ... And it's certainly better to have it in the open, where it can be debated and discussed for everyone's benefit, than either hiding it in the closet or fighting it in the Square."

relationship between the politics of the May 6 Coalition and the harassment we experienced? It is more crucial than ever that we try to sort out ways to be a lesbian-/gay-feminist presence within the anti-nuclear movement.

Scott Tucker wrote a letter to the May 6 Coalition. Among other things, it drew out some of the connections: Sexism and homophobia are part of "the same power dynamic which has created the nuclear military and the death technology" we now face. Tucker encouraged "other gay men and lesbians, collectively or as individuals, to write to the organizers of the demonstration and let them know what you think, what you experienced. It wasn't just something that happened to me. It's important to make sure these things don't slip by without some public comments."

Sue Haley commented, "Survival is the goal of the anti-nuke movement. The urgency with which we must proceed has no parallel in history. As women and as lesbians we have a unique and visionary perspective of our role in this fight for our lives."

Saul stated that he and Perl "lived together for ten years, shared the same household and its expenses, ate at the same table and slept in the same bedroom, wore each other's clothes, enjoyed the same friends, attended the same social functions, took vacations together, and operated for all purposes as a family."

Saul's attorney, Marvin S. Lerman, reportedly plans to appeal Pellegrino's ruling. However, Irving Perl, a Manhattan attorney and brother of the deceased who represented the estate of Philip Perl in the litigation, said, "In my view, there is no law that would uphold Mr. Saul's position."

Nuke Demo

Continued from Page 1

of radiation, for ourselves, for children. We know that the government and the nuclear industry won't do that. It's pretty obvious to me that women have the reason to be and can become a strong force within the anti-nuke movement."

Even without a large organized feminist contingent, many women made themselves heard — chanting such slogans as "Take the toys away from the boys!"

We spent the day with 12-14 lesbians from Boston and western Mass. As we sat in the hot sun, trying to listen to speeches, we noticed that people around us were drinking beer and getting louder as the afternoon wore on. A photographer passed by and asked one of us to hold up a sign that had a picture of the sun on it and the words, "Clean energy ... Lesbians for Life." A woman in a group of women and men next to us saw the sign and loudly said some derogatory remarks about lesbians. We were so shocked at her crudity that we hardly knew how to respond. "This is an anti-nuke rally, why do you have to

bring that lesbian stuff into it?" she continued.

Walking through the crowd, many lesbians and gay men became targets for jeers and snide remarks. As we boarded the buses at the end of the day and started sharing experiences, it became evident that these were not isolated cases of harassment, but rather that the sexism and homophobia rampant in this culture was just under the surface of many of the people at the rally itself, and much of it was loosened with alcohol. Most anti-nuke protestors welcomed lesbians and gay men into the march and rally, but there were enough anti-lesbian and anti-gay comments directed at us so that we felt unsafe, almost on hostile territory, as if this was not *our* space. We almost had to ask ourselves: "Is this 1979? Hasn't there been a women's and gay liberation movement for over ten years?" One lesbian on the Boston women's bus said, "The people around me snickered when the announcement of the beating was made."

The demonstration raised a lot of questions for lesbians and gay men. What, for example, was the

Couple Ruled Not Family

NEW YORK, NY — A judge in a New York City Housing Court has ruled that two gay persons who live together, no matter how close their relationship, do not legally constitute an "immediate family."

Judge Ferdinand Pellegrino made the decision in a suit filed by the estate of Philip J. Perl, who died last September after living for ten years in a cooperative apartment with Stanley Saul. After Perl's death, Saul claimed possession of the apartment.

Pellegrino noted that the apartment had been legally owned by Perl alone for 15 years and said

that, "Unless a person is a member of the stockholder's (apartment owner's) immediate family, the stock must be returned to the corporation or its designee."

Saul's contention that he and Perl "for all intents and purposes lived as a family unit" was refuted by Pellegrino, who termed Saul's claim to be immediate family "untenable." In his decision, Pellegrino said, "The court has been unable to find any authority that holds homosexuals living together constitute a family unit." Saul had claimed that the term "family" was not limited to "relatives by blood or marriage."

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Mass. Holds March Conference

By George Michaelson

BOSTON, MA — Participants in the May 5th Massachusetts Conference on the Lesbian and Gay Peoples March on Washington voted unanimously to urge the national conference to expand the list of march demands and to reconsider the demand concerning gay youth. The group of 100 also elected four delegates to represent the state at the Houston National Conference, now scheduled for July.

The additional demands were suggested by Boston Lesbians and Gay Men Against the Right (BLAGMAR), which sponsored an anti-Briggs Initiative rally in Boston last November and the Community Forum in February. BLAGMAR representatives argued that the national demands adopted at the Philadelphia Conference "focus on a legal perspective of our sexuality where lesbians are viewed as gay females and not as women." The demands, they said, should take cognizance of "the needs lesbians have as women" and of "the complexities of people's lives . . . being gay is inseparable from class, race, ethnic background or age."

Participants discussed the new demands in two sets of caucus meetings, and adopted them in the afternoon plenary session after accepting the revisions proposed by the women's and third world caucuses and the minority report of the youth caucus.

The new demands include: support the ERA; support women's reproductive freedom; condemn the related violence against all women, lesbians, gay males, and children; support welfare rights for all women, third world people, lesbians, and gay males; support affirmative action; support full employment and unemployment benefits for all women, lesbians, gay males and third world people — and full employment for youth who want to work.

The most debate at the conference centered on the demands of the youth caucus. Delegates to the first national conference, which met in Philadelphia in February, voted to adopt the youth caucus's demand for "full rights for gay youth, including revision of the age of consent laws." The women's caucus opposed this demand because they felt one function of such laws was to protect young women from rape. Several members of the two caucuses met immediately after the conference to prepare a second resolution, which they submitted to a successful mail poll of all registered delegates. The new demand calls for the "protection of lesbian and gay youth from any laws which are used to discriminate against, oppress, and/or harass them in their homes, schools, jobs and social environments." This action has sparked some controversy.

The Massachusetts youth caucus, which met in the early afternoon before the closing plenary session, called on the Conference to "condemn the process" by which the original youth demand was changed after the Philadelphia Conference, but said it was prepared to accept the new wording. One member of the Youth Caucus who had been at Philadelphia, however, called on the Conference to support the original demand of the youth caucus. He spoke at length about the dissatisfaction he and other members of the Philadelphia Caucus felt about the way the demand was changed. After some discussion, conference participants instructed their delegates to Houston to call on the National Conference to reject the revised youth demand and accept whatever demand the

youth caucus at Houston proposed. Several other local conferences have called for a reconsideration of the youth demand, which is expected to be a controversial issue at Houston.

Slightly over 100 people registered for the Conference, held at the Arlington Street Church in Boston, but many of them left before the afternoon caucuses and plenary session. Eric Rofes, who convened the Conference and was elected a delegate to Houston, commented, "We wish more people had come, but we've got a good group who can do outreach work." The great majority of participants were from the Boston metropolitan area, but eight came from Western Massachusetts, two from the North Shore and one from Cape Cod. Participation was almost evenly divided between women and men, and there was an unusually high level of third world participation.

The third world caucus supported the BLAGMAR demands but criticized them in their original version for not mentioning the needs of third world lesbians and gay men for affirmative action and full employment. They cautioned the Conference to recognize the financial problems

faced by many third world people which could limit their ability to participate in the march, and partially in response to this, several other speakers emphasized the importance of raising funds to subsidize the Washington trip for poor people. The third world caucus also criticized their "lack of visibility in the local gay media" and urged participants to "confront your own racism." The caucus announced it was constituting itself as a permanent group which would continue its involvement in organizing the march.

The Conference's final act was to elect four delegates to the Houston Conference. Only two women volunteered to run for delegate positions, and two others as alternates; only three men ran for the two delegate posts for men before a fourth man, from the third world caucus, volunteered to serve as an alternate. In addition to Eric Rofes, the delegates are Sandy Resnick, active in the Lesbian Caucus of Wages for Housework; Sharon Page, a member of the Revolutionary Socialist League; and Lee Stone, a leader of the Vikings Club.

The women's caucus plans to meet again on May 20 at a place to be announced.

Gayweek

Suspends Publication

NEW YORK — *Gayweek*, a New York-based newspaper, has been forced to temporarily suspend publication.

Having just entered its third year, *Gayweek* has been a constant source of news and calendar events for New York area lesbians and gay men who are distressed that the publication now finds itself in unfortunate circumstances.

Michael Fischer, who has been working as *Gayweek's* associate editor, said that Alan Bell, the publisher, withdrew himself from his position on May 3, and that the paper had been unable to meet its printing bills for the past three issues. Fischer said that the workers at *Gayweek* are currently reviewing the publication's financial and editorial situations, and that they are "making tremendous efforts to get back on the stands."

"We have a feeling of concern and dismay at having to suspend

publication," said Fischer, "and we're trying to get our financial feet back on the ground."

Fischer and others at *Gayweek* have been attempting to revive the publication, and, failing that, they hope to reorganize themselves and perhaps put together another newspaper. They have been contacting community representatives in an effort to ascertain how they might better serve the needs of the lesbian/gay community in the New York area once they begin to publish again. Fischer said that there had been a great deal of support expressed for the publication, and he expressed the hope that *Gayweek* would once again be available to readers by the week of June 17, when New York City celebrates Lesbian and Gay Pride Week.

THE GOLD DIGGERS PLAY LIFE TO WIN AND TO HELL WITH THE RULES

A novel by Paul Monette



7 STAVRINIS 8

—Rita Mae Brown

Paul Monette is also the author of *TAKING CARE OF MRS. CARROLL*, coming from Avon in Fall 1979.

Life at the Movies

By Mitzel and Michael Bronski

George Mansour is a gay film-booker and repertory movie-house-owner. With over two decades of film-booking behind him, Mansour has seen the film scene change remarkably. And whether it was early film benefits for gay groups, explicit sex, kung fu or the new institution of the repertory cinema, Mansour has been at the front of the fashion. George Mansour loves to talk movies, loves exploiting standard movies — he recently premiered a new prison film, *On The Yard*, for the inmates at Walpole — and is a walking treasury of movie-screen and movie-biz lore. He has his office in a poster-filled suite in the old MGM building in Boston's film row in the Bay Village.

Bronski: What did you show at the first gay film benefit?

Mitzel: *Song of the Loon*, wasn't it? That was 1970 or '71.

Mansour: That was the very first time that anyone contributed to a gay organization as far as the movies were concerned.

Bronski: What was the group? Student Homophile League?

Mitzel: No, it was The Boston Gay Co-op. There were three of us. Martha Akey, myself and a fellow named Larry. We launched the thing with a film benefit, and of course I called George to help us out. It was fun.

Mansour: I was booking the Symphony Cinemas. We were getting *The Song of the Loon* for a regular run anyway. It had played New York with great fanfare. It was one of the first of the so-called gay movies. So we sneaked it at a benefit. *Loon* was considered the only movie at the time that was made for a gay audience. It had some sexuality, all soft, terribly soft. *Very* romantic. The Indian was idealized, and the two men had a love affair. But at the time it was considered very risqué. So it worked on two levels. People came to see it as a sex movie and they also came to see it as a romantic thing.

Mitzel: That book has sold something like 100 million copies.

Mansour: So the gimmick was that we had opening night as a benefit. With it we played a film of "The Charles Pierce Revue." That was considered the height of gayness.

But there was actually a benefit that came before that one. The Kenmore Cinema had a benefit for a women's group. This was 1967 or 1968. A lot of people hadn't heard of women's liberation back then. The movie was *The Queen*. It was billed as "The Queen for Women's Liberation." What was really interesting was that they had an unusual price schedule for admittance. The sign board said: "Women and homosexuals: \$2; Straight men: \$5." And the proceeds were going to the women's liberation group. Any number of queens wanted to see the film and they paid \$5 because they said they were straight. It was the straight students who came in and said "Yeah, I'm gay" to get in cheap. So the homosexual men who were in the closet had to pay more to say they were straight. Someone could have done a whole short subject just on the people coming up to the box-office asking for different tickets.

Mitzel: The Kenmore Cinema back in the late '60's was the first theatre to show mid-night underground movies.

Mansour: They were the first to play the early Warhol films — *Bike Boy* with Paul America — the Kuchar brothers, the early Di Palma films. They showed the Tiny Tim movie, *You Are What You Eat*, which was considered sort of a gay thing. They also showed that early Shirley Clark movie, *A Portrait of Jason*, about a black gay hustler.

Mitzel: And that's sort of the roots of the whole gay/rep house trend.

Mansour: That's true. You see so many rep houses have a gay buyer. I think it's due to the fact that so many of the rep programmers for the rep houses, like myself, are gay.

Mitzel: Also the fact that so many gay people grew up living in the movies.

Mansour: Exactly. They went to movies all the time. Not only are the programmers gay, but the owners are gay — like with the rep houses in San Francisco. Most of the bookers for the art houses are gay. If you go to the annual film festival for specialized film bookers in Colorado, the gays outnumber everybody there. Not only the people who program the films but the people involved in the classics divisions of the different movie distributors are gay.

Bronski: It's also true that the audiences in rep houses were a lot gayer. When I was living in New York, cruising the Thalia was a lot better than cruising anywhere else. And The New Yorker. And the Elgin, down on 8th Ave. and 14th.

Mansour: Instinctively I would go to see movies like Cocteau's *Beauty and the Beast*, which I knew nothing about, when I was 12 or 13 years old. I'd go there to cruise the balcony rather than go to see the new Jane Wyman/Dennis Morgan movie. Saying "gay movies" is almost redundant. A lot of gay people, especially a lot of older gay people, did their early cruising in movie houses. They associate movie houses with sex. I do.

Mitzel: There is a nice dichotomy there: two faggots sucking away while there is this very chaste Hays Office-approved scene up on the screen.

Mansour: The audience used to be X-rated. Now it's the movies.

Mitzel: You've been booking films for over 20 years. Regarding censorship, what kind of changes have taken place in Boston?

Mansour: That makes me think of the first job I ever had — at the Casino Burlesque in Scollay Square. I went down there because my mother told me that I had to get a job. I was 15, but I looked older and they accepted me. I got a job hawking candy and items between the movies and the burlesque acts. You'd go among the audience and sell things like "Here's what the French doctor saw." Things that we now call sex toys, little rings you looked into with pictures.

Bronski: Were these porno movies?

Mansour: No. I remember one bill. They would begin at nine o'clock in the morning and would go until noon. At noon there would be an

intermission and then the first burlesque act. Then an intermission followed by another burlesque act. So, theoretically you could pay 75 cents, see a double bill and two acts and get out at 3 o'clock. I can remember one occasion when we saw *The Ten Commandments*. It was *The Ten Commandments* and Peaches, all on the same bill.

Bronski: Were these all female strip acts?

Mansour: Not at all. There was a gay fellow who was Georgia Southern's son who would come out and do a half woman/half man act. He would be dressed half as a woman and half as a man. And he'd do this whole thing — a very clever illusion — of the man making love to the woman. It was very very interesting.

Mitzel: Were there any spectacular police busts at the time?

Mansour: Not that I recall. Everything was done within certain limits.

Mitzel: What about movies? Like *The Miracle*.

Mansour: That was '53, I think. It was supposed to be the most obscene movie ever because Anna Magnani played a peasant woman who conceives a child by a passing stranger she thinks is Saint Joseph. She believes she is carrying the christ-child.

Mitzel: Hot news! Fanny Spellman condemned that one from his pulpit in St. Patrick's Cathedral.

Mansour: There was a whole spate of foreign films. Like *And God Created Woman*, which were sexy because they were foreign. Just like later films: *Dear John* and *Blow-Up*. The only thing that came close to being a porno house in Boston was the Trans-Lux. They had the nudist movies. Things like *Sun Lovers Holiday*. The actors all had white sagging skin and big harlequin glasses. These were the forerunners of the "White Coat" movies with the "doctor" introducing the film saying: "We want to stress the healthful environmental aspects of nudity." I always went to see if there was any cock. But it took hours, and the men were always ugly. And you could see breasts and asses, but never genitals.

This was the late fifties and early sixties. Then came the Sexual Freedom movies. *Sexual Freedom in Sweden*. Shots of picture postcards of Stockholm and then cut to a tacky motel room in L.A. with people fucking.

Bronski: When did the first sex movies — with sex — get to Boston?

Mansour: A few years later you got them. They had some male nudity. The rule then was that the cock could not be at more than a 90 degree angle to the body.

Mitzel: Was this a Boston rule or a production rule?

Mansour: Nobody knew. These were just the given rules.

Mitzel: That's the relativity of Boston censorship. Obviously with the strict censorship law, nudity or sex was technically illegal. It's the practice and how they choose to enforce it.

Mansour: Who makes up these crazy rules? Like a 90 degree angle.

Mitzel: The church, obviously, in collusion with the police. All unstated. But they are there.

Mansour: Down on Huntington Ave., where the Christian Science complex is now, was the Fine Arts and The Uptown. They had double bills and shows that were known as Art Films. Rita Tushingham movies, Russian ballet films, all at a fairly low price.

Mitzel: Cruisey?

Mansour: Of course. I spent hours and hours of my life leaning against the tile wall. I could tell you the floorplan of the bathroom. Where the steps were, the pipes, how many urinals. You got a fabulous double feature — for half price on Saturday. What else did someone my age do? You couldn't go to the bars. There was nothing that was cheap enough. You could stay all day. You had tea rooms. And you had the movies too. Gay people just love the movies anyway.

Mitzel: Susan Hayward.

Mansour: I can remember Susan Hayward and Dana Andrews in *My Foolish Heart* and it is always inextricably tied up with the fact that I was sitting next to a sailor at the Trans-Lux. He was groping me and I was groping him and I was watching Susan Hayward pregnant in *My Foolish Heart*. That is part of my whole sexual experience. I'll always remember it.

Mitzel: I think gay people do have to take credit for the whole breakdown of the line between reality and fantasy. There you are having sex, but the chaste romantic fantasy is on the screen. Nowadays movies appeal perhaps more to the groin than the head, but the line is blurred.

Mansour: Exactly. I'm sitting there, identifying with Susan Hayward, of course, and she is in love with Dana Andrews and suffering these trials, and the song is "My Love, My Foolish Heart," and here I am with a stiff cock in my hand. I mean, that's just heaven!

Bronski: How did gay porno movies come to Boston?

Mansour: Hallmark, the company I worked for, had opened North Station Cinema as a straight porno house. It was so successful that they opened a companion theatre at South Station. There was a crackdown and we had to go soft-core, and then to regular movies. It was doing badly. So badly I got my boss to let me book it with a free hand. I used half for a gay theatre and the other half with commercial product. The first week we opened — I think it was *Meatrack* — and we did fabulously the first day.

Bronski: Was this one of the first in the country?

Mansour: The Park-Miller in New York was the first. Then the 55th Street Playhouse. Toby Ross had one out on the West Coast. But the South Station was incredibly successful. That inspired one of my former bosses to help Jack DeVeu start Hand-in-Hand films.

Mitzel: Was there any gay product at this point?

Mansour: Hardly at all. It was 1971, and I had to go to New York to find them. There were no distributors. You had to go to the theatre where the film was playing and ask at the booth where the film came from. Jack DeVeu had four-walled the 55th Street Playhouse and was showing his first film. That was *Left-Handed* — which is still a fine film — and my company began to finance and then show the films. The first movie house

that we rented was the Carnegie Hall Cinema. We opened with a double-bill of *Left-Handed* and *The Erotic Films of Peter de Rome*. We did extraordinary business. We opened on a Wednesday and on Saturday Jack had flown to Boston to celebrate the success of the house. That Saturday night the City of New York cut off the electricity in the middle of the showing. We moved around the corner to the Lincoln Arts and opened up a gay house there. Then *The Devil in Miss Jones* came out and we changed the policy and opened that at the Lincoln. It started Georgina Spelvin — who is gay — and who was last seen in the gay male porno film, *El Paso Wrecking Co* . . . There was another landmark gay benefit. We had it at the Garden Cinema, which I was booking. We had *A Very Natural Thing*. *GCN* was in a lot of financial trouble, and we presented Loretta Lottman — who was then managing editor — with a check for \$1000 from the first night's receipts. I had managed to promise it to *GCN* without telling either the owner of the theatre or my boss.

Bronski: Did the film do well when it played there?

Mansour: Extraordinarily. For the first time we got a sort of middle class gay person who did not want to go see fucking/sucking but wanted to see themselves on the screen. There is still that kind of need. It's like the black audience who will see almost anything with a black actor — like the Fred Williamson movies, the *Shaft* movies.

Bronski: The Garden Cinema seemed like a place that wanted to cater to a gay audience and to people who might want to share that kind of film.

Mansour: We hoped to do that. I thought that there was a non-porno gay audience who had a gay sensibility. They go to the revival houses to see the Rogers & Astaire films, the musicals, but that it would support non-porno gay movies. Unfortunately, it was never able to come about.

Mitzel: Were the grosses bad?

Mansour: No, they were all right. It was a very small, low overhead house in Back Bay. But after *A Very Natural Thing*, the product was not that plentiful. We opened a very funny British film, *Our Miss Fred* with Danny LaRue, the English drag performer. The grosses were OK, but the people I worked for were not patient enough and didn't want to continue with the bookings. The ideal movie for that house would have been *Outrageous!*, which the Welles played for over a year and a half.

Bronski: You tried it again with the Fasolini and the Fassbinder films. That was just before it closed a few years ago. Did they do all right?

Mansour: I booked *Fox and His Friends* at the Allston and I still think that it is a very fine movie. It is one of the few films that really says something. There is so much of gay life that is economic as well as sexual.

Mitzel: In an interview, Rosa von Praunheim said that Fassbinder is one of the few people he hates.

Bronski: He would. It's "When Queens Collide."

Mansour: There is nothing that Rosa has done that can compare to the best of Fassbinder. Fassbinder makes a lot of boring films, and some of them are just terrible. But he has a genius sometimes too.

Bronski: Do you still think that there is an audience for the sort of film you tried to book into the Garden Cinema?

Mansour: Yes. Let's face it: most of the revival houses are supported by gay people. If you look at the revival house schedules, every week there is a *Sebastian*, an *Outrageous!*, *The Music Lovers*, *Sunday Bloody Sunday*. These are all gay oriented. *The Best Way*. They are films that don't really have a chance at other theatres. But they will play to this audience again and again.

Bronski: Are the grosses in a rep house better than at a first or second run theatre?

Mansour: You don't have the initial rush of a *China Syndrome*, where you make a fortune in the first month. But the audience is faithful. They come back again and again.

Mitzel: What do you think is the role of the gay personalities? Like the ones emerging out of gay male sex films — Fred Halsted, Richard Locke?

Mansour: I think that TV personalities, like Charles Nelson Reilly and Paul Lynde, are more interesting. Here you have men who are obviously gay. The audience knows it, consciously or subconsciously. They are accepted into the living rooms of America. Especially by women, on the talk shows and in the audience.

Bronski: They are the Franklyn Pangborne and the Edward Everett Horton of today.

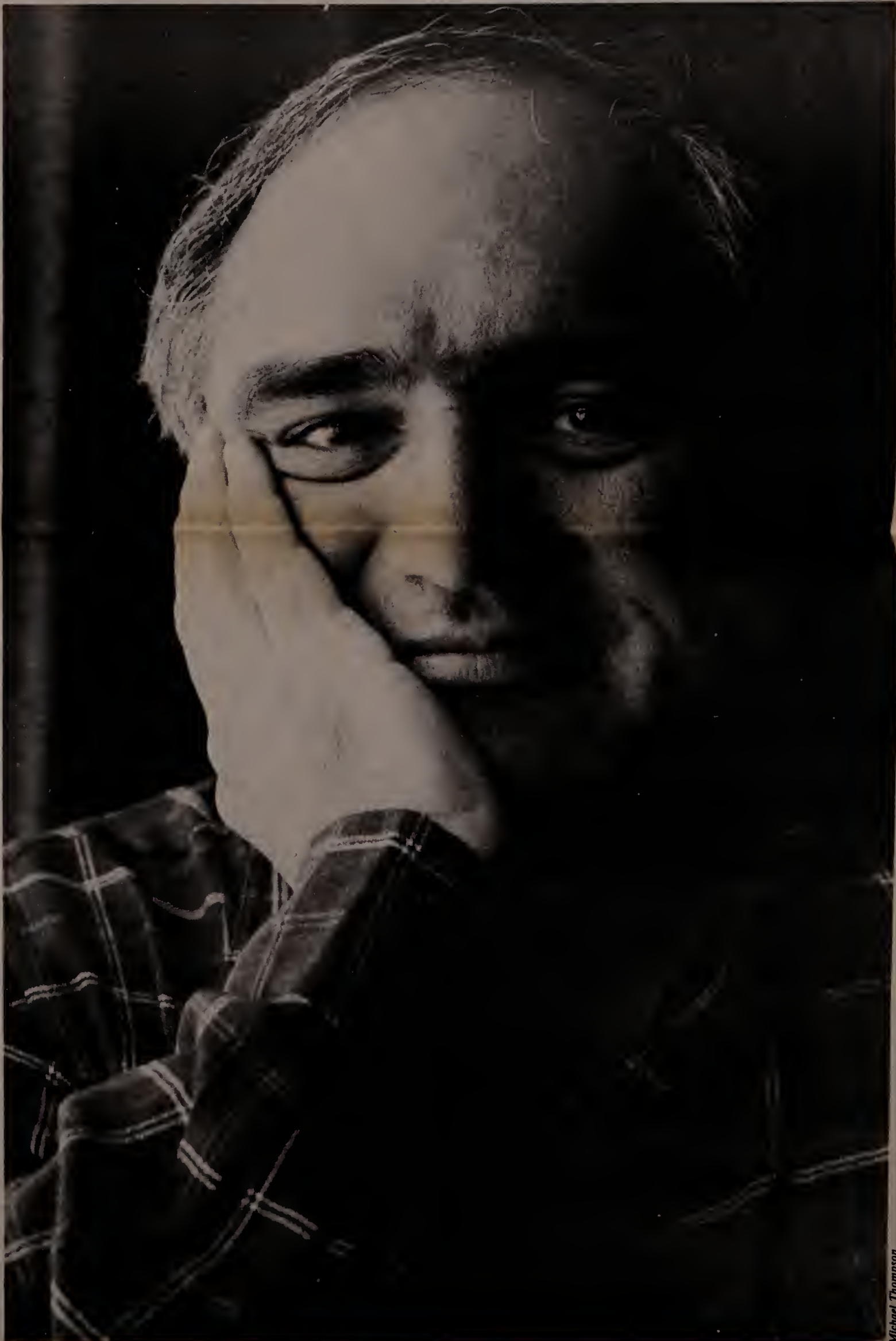
Mansour: But more obvious! I think that the next step is that people will be coming out on these shows. Like Olivia Newton-John on the Johnny Carson show. Carson asked her the name of the man she lived with. Shesaid she never said it was a man; she lived with another woman. Then she wasn't going to talk anymore. Got up and left the set in a huff. Carson just looked dumbfounded. No one cared much. She made *Grease* with Travolta after that. Compare that to poor Ingrid Bergman. She had a baby and people were practically rioting in the streets!

Bronski: Even Lily Tomlin and Maria Schnelder have come out, somewhat, in *The Times*.

Mansour: . . . As to other benefits for gay groups, I remember we did a whole series of them at the Art Cinema. These were midnight till dawn schows. Old Maria Montez films and all other sorts of bizarre things. They were benefits for *GCN* and HCHS. In fact, whenever there was a crack-down, the South Station Cinema would show soft-core on one side and Judy Garland and Carmen Miranda musicals on the other. The audience just loved it. It's that revival house thinking again.

Mitzel: It goes back to the '40's thing. Like seeing *My Foolish Heart* with a hard-on.

Mansour: People like the sex, but they want the fantasy too. The eroticism of those old films comes through to people. It's important to them. Movies are intimately connected with people's lives, with their sex lives and with their fantasies. Gay people blur those lines, and everything is better and more enjoyable.



Michael Thompson

Re-Membering Ourselves

The following is a speech given by Adrienne Rich, the noted lesbian-feminist poet, scholar and theoretician, at a forum held in Boston on April 8 in support of Mary Daly, author of *The Church and the Second Sex*, *Beyond God the Father*, and *Gyn/Ecology*. Daly is threatened with the loss of her professorship at Boston College because of her powerful, woman-identified writings (see GCN, Vol. 6 No. 30). Rich analyzes Daly's situation in her speech, but goes on to make important connections between the "acceptability" of women as "victims and casualties" in our culture and the violence against all living beings under patriarchy.

By Adrienne Rich

In the ninth chapter of *Gyn/Ecology* Mary Daly writes:

It is Crone-logically important to recall that the word *friend* is derived from an Old English term meaning to love, and that it is akin in its roots to an Old English word meaning free. The radical friendship of Hags means loving our own freedom, loving/encouraging the freedom of the other, the friend, and therefore *loving freely*.

I am here as a woman who loves her own freedom. I am also proud to call myself a friend of Mary Daly. But beyond personal friendship, I am continuously encouraged by her words and her insight in the search for that freedom which we can experience as yet only in flashes, recognizing that, until all women are free, no one of us can call herself so.

The events at Boston College are part of an extremely old and familiar historical experience of freedom-loving women: the attempt to silence us through harassment and intimidation, to force us to recant, to divert and drain our energy of creation into coping with destructive conditions. Much of the very reality documented in the *Second Passage of Gyn/Ecology* — the bland rationalization of woman-hatred and woman-torture by scholars, academics and theologians — is being enacted here and now at Boston College.



Adrienne Rich Addresses Mary Daly Supporters

Peggy McMahon

A woman who has proven beyond doubt that she could, if she wished, "think like a man," succeed and achieve on patriarchal terms — a woman with three doctorates to her name, a scholar of Thomas Aquinas who once defended her dissertation in Latin — has rejected their terms, has heard the call of the wild within her to her own intellectual integrity, has chosen to think like a woman, and has just published the third in a series of books which successively unmask the Church, the society and its institutions, and the pretense to objective truth of the secular sciences. Had Mary Daly rested her case after publishing *The Church and the Second Sex* she would have remained a respectable maverick, seeking inclusion for women within an institution she still legitimized. But she did not rest there. She went on to cut through the lies of language and identify the methodology which justified and banalizes the colonization of women. She has

placed, in the hands of freedom-loving women, a series of powerful tools and instruments, naming what has not before been named, breaking silences which we did not even realize were silence. This level of courage, this love of freedom, is seemingly unacceptable at Boston College.

At the same time, during the past fortnight, other events have taken place which are also an enactment in our own time and place of the reality documented in *Gyn/Ecology*. The nuclear disaster in Pennsylvania is a deeply disturbing fact which, however we may wish to engage in denial, we will be living with — perhaps dying of — for the rest of our lives. It is the reminder, for those who needed one, that in Mary Daly's words, we are living "in a situation of extremity . . . on the edge of a culture that is killing itself and all sentient life." It is also a reminder, if we needed one, that this culture is also one which maintains itself by lying to us,

daily and hourly. In a short dispatch to *The New York Times*, it was reported that of people polled about the Three Mile Island disaster, more women than men were deeply concerned, and more women than men felt that the people of this country are not being told the truth about the risks of nuclear technology. I find this a significant detail. For women are the people to whom and about whom the most enormous and complacent lying has been done — lying about our bodies, our souls, our history, our brains, our sensuality, our rights as human beings. Now that we have begun, as never before, to speak for ourselves and claim our own truths, it is tremendously important that we keep sight of the connections. The mentality that has led to nuclear insanity is the same uncontrolled, self-serving mentality that has brutalized and colonized the bodies of women throughout history; the mentality that has enforced and maintained male su-

premacy through church, mosque and synagogue, state and family, culture and technology. The mentality that has legitimized the spread of a network of unproven, potentially deadly nuclear reactors around this country is the same mentality that has legitimized the use of thousands of Puerto Rican women as experimental subjects for potentially deadly birth control drugs. The mentality that can lie to poor and Third World women about the meaning of or necessity for unwanted sterilization is the same mentality that Mary Daly has depicted in her account of American medical gynecology as it has recklessly inflicted estrogen, DES, unnecessary hysterectomy and mastectomy, and mind-dulling drugs upon women of every class and color: the same mentality that is now lying to all citizens about "acceptable levels" of radiation.

Women have always been 'acceptable' as victims and casualties. Nuclear madness is the expression — fused with lethal technology — of what happens when one-half of a species literally builds its civilization on the bodies of the other half. When you do that, you can do anything. While the prelates of the Catholic Church raise hundreds of thousands of dollars to support the anti-choice movement (\$459,403 in the period between January 1976 and March 1977 alone) forcing thousands of poor women into dangerous illegal abortions, the bureaucrats of AID and HEW and the "population control" movement channel millions of dollars of Federal funds into programs which, it is openly stated, have as their goals the sterilization of one quarter of the world's women. While the multi-billion-dollar empire of pornography makes sadistic and humiliating images of women an everyday sight on newsstands, on billboards and in department store windows, and epithets reifying female flesh proliferate on cinema marquees, libertarian-left doctrine defines this incitement to rape and battery of women as righteous dissent. Pornography is not dissent. It is

Continued on Page 13

A DECADE OF GAY DEFIANCE

Such as the world had never before imagined (from New York's Stonewall Riots to California's stunning defeat of the Brigg's Initiative) will be marked by the gathering of Lesbians and Gay Men at the nation's Capital in numbers unprecedented in history.

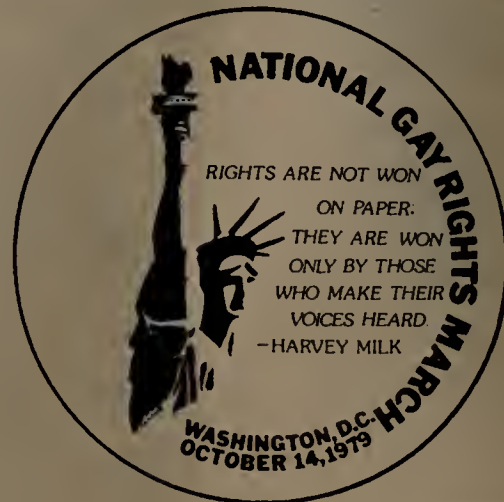
Its not been easy. We've sustained many painful defeats—most recently the murder of San Francisco's much loved Gay Supervisor Harvey Milk— and always the spectre of Anita Bryant's hate campaign and the "New" Right. But our opponents and our defeats must be seen as a tribute to our successes; to many, our new power is frightening.

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Conferences

Men Supporting Women

By Keith M. Holt

On Sat., April 28, the Men's Childcare Collective held a conference from 1 to 6 at the Harvard Divinity School, on "Men and Women's Growing Independence." Approximately 60 people attended.

The Men's Childcare Collective, which has been in existence for 2½ years, is a collective of gay and straight men who provide childcare for the women's community. This conference is the first step that the Collective has taken to share their ideas with other men. They also wanted to provide a forum for other groups of men who are trying to understand what their relationship as men is to women's growing independence and strength, and how they, as men, can help to support women in their struggles.

The conference schedule was divided between panel discussions, workshops and culture. Groups participating in the conference, besides the Men's Childcare Collective, included Transition House, Emerge, the Boston Men's Center, Wages for Housework Campaign and Wages Due Lesbians, and Payday.

The six workshop topics were: Men and Children; Gay and Straight Men Working Together; Third World Men and Male Liberation; Racism, Class, Gay Liberation: working against sexism in the third world communities; Networking: a discussion for making the men's community a stronger political force; Abuses of Affirmative Action: pitting men against women; and Are Men Working In Our Interests? (open to women only).

The first panel included: Neil Glickman and David Dellenbaugh of the Men's Childcare Collective, Rachel Burger from Transition House, and Ken Busch and Henry Jung from Emerge. Neil and David spoke on the philosophy of the Men's Childcare Collective. There are four major themes which the Collective bases itself upon: *Men Supporting Women*: The priority of the Collective is to support women, combatting sexism and oppression by providing childcare for women's events; *Men Supporting Men*: The Collective feels that it is important for men to provide physical and emotional support for one another,

and not to depend upon women to provide this. They wish to provide a model of men working together. *Men Being With Children*: The Collective provides an opportunity for men who don't have children to work with children. Working together with children is a rewarding experience and the men in the Collective can act as role models for children whose minds have been ingrained with sexism since birth. *Gay Liberation*: The Collective is mostly gay. The Collective provides straight and gay men with a positive setting for both to deal with one another, and it is a safe space for gay men.

The men in the collective are changing and re-evaluating the traditional roles of men. As the Women's Movement grows stronger, it affects men, too. In the Collective, gay men are helping straight men become aware of sexism, and of how our culture forces gay people to lead a life that is a lie. Straight and gay men have become more intimate with one another, and relate both emotionally and sexually. Non-gay men are learning something about loving other men.

Rachel Burger, a staffer at Transition House, spoke next. Transition House is a house for battered women located in Cambridge. Now three years old, Transition House has grown from its location in a rented apartment to the 23-room house which they now own. Approximately 600 women, who have been severely battered, pass through Transition House every year. Up to 50 percent of women living with men are battered by the men with whom they live.

Rachel said that she was, at first, skeptical about talking to and with men, but, she now realizes that some men are pulling with women. Considering the traditional roles of men, the "Men's Movement" must be difficult and frightening for men.

Ken Busch explained that Emerge was begun in April of 1977, when women at Transition House contacted the Boston Men's Center about setting up a program for men who batter women. Many of the men who come to Emerge for help have experienced violence themselves in their childhood. This circum-

stance provides a logical way for these men to understand battering. Ken mentioned that Emerge refuses to accept speaking engagements if there are not, also, women's groups participating.

Henry, also from Emerge, spoke of the outreach program at Emerge, which concentrates on minority men. They have developed an interesting exchange program with Greater Boston communities: Emerge speaks at a Spanish center, for example, and, in turn, people from the Spanish center come to Emerge to speak about their community.

Emerge has found peer counseling in groups to be very effective, and wants to train ex-batterers as counsellors. The technique they use involves role-playing to help the men understand what the other person feels during the encounter. A lot of rage surfaces during these sessions, and some Emerge collective members have been battered themselves.

The second panel was made up of George Fulginiti-Shakar who

represented the Boston Men's Center, Rona Rotham from Wages for Housework Campaign, Sandy Resnick from Wages Due Lesbians, and Sam Weinstein from Payday.

The Boston Men's Center, George stated, came together out of the Men's Sharing Day held at MIT in 1975. Currently, the Men's Center is interested in forming new men's groups and trying to reach out to men's and boy's clubs (such as Kiwanis or Boy Scouts) to give audio visual presentations. Not an actual place, the Boston Men's Center is a collective of men who meet once a month in a member's home to explore specific topics and to socialize.

After the panel discussions had concluded, conference participants broke off into the six workshops. I took part in the workshop on "Gay and Straight Men Working Together," which was conducted by Ken Arkin (who is gay) and Phil Woodbury (who is straight). Both of these men be-

long to the Men's Childcare Collective.

Concerns expressed by participants in this workshop centered around how gay people limit their contacts with straight people by not discussing some things with straight associates; and on feminist-minded men who grow angry towards *all* men.

We ended our workshop by sitting in a circle with our backs to one another, massaging one another's backs.

The final portion of the conference was devoted to a poetry reading by Walta Borawski (a local gay poet). He read from the poetry of Muriel Rukeyser, Adrienne Rich, and from his own poetry. The reading was a most satisfying way to conclude the fulfilling events of the day.

The Men's Childcare Collective conference has helped me realize how much the Women's Movement has grown. It was rewarding to see gays, straights, men, and women all working together.

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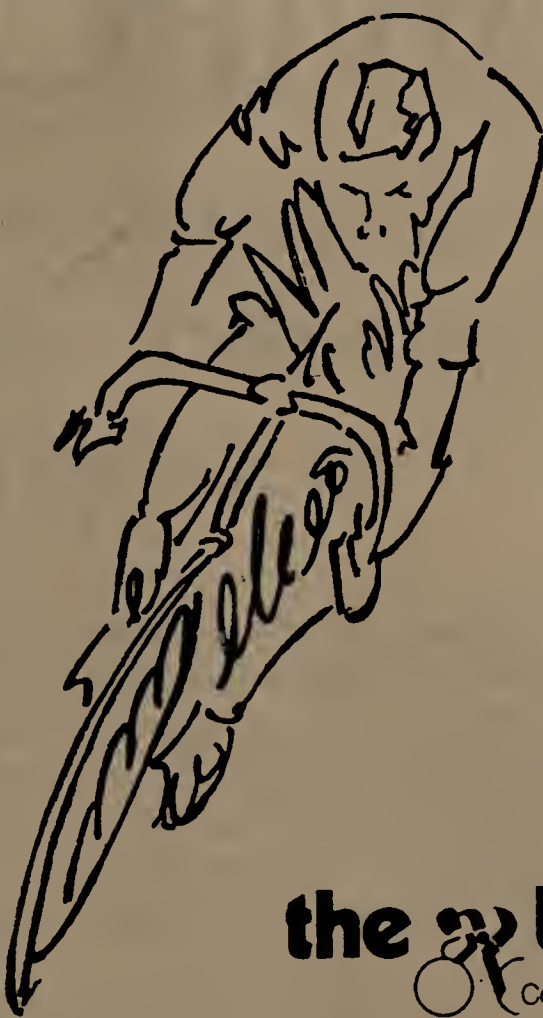
Rich

Continued from Page 12 the glorification and legitimization of rape and woman-murder, and as such it is the most vivid, unconstrained expression of the mainstream ideology we have been trained to accept as "normal": the ideology of woman-hating. It is the perfect exposition of what Mary Daly has named the Sado-Ritual Syndrome; and in this, too, it reveals the origins of nuclear insanity. If you can accept this, you can accept anything.

Even as freedom-loving women, we often wish to turn our eyes away, to deny, to forget if we can. The Boston feminist poet and activist Karen Lindsay has a poem I often think about, called "Medusa"; its final lines are, *It is those who do not look/ who are turned to stone*. Mary Daly insists that we look, steadily, at the acceptable levels of woman-waste and woman-destruction on which our planetary culture is built. As women, as feminists, as Hags, I believe we have the profound task of addressing ourselves to the issue of nuclear insanity without for a single moment letting go of the

connections I have been trying to draw here. Nuclear insanity is not a separate issue, any more than racism and poverty are separate issues. But we may be tempted to slide back into familiar patterns of thought which bury those connections, which tell us that the centuries of misogynist insanity are not real, that we ourselves in our pain and anger are not real, that we must, yet once more, *forget ourselves*. More than any other writer I can think of, Mary Daly calls upon us to *re-member ourselves*, to refuse dismemberment and fragmentation.

Women have always lived in a situation of extremity, salvaging life as best we could out of wars, holocausts, massacres, violence against us and our children so daily as to have been made almost invisible. I believe we will continue in our struggle for self-determination, dignity and freedom in the face of planetary extremity, because we have come to see that our struggle, radically understood and radically pursued, is the struggle against planetary extinction. Copyright © 1979 by Adrienne Rich



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Film

Exploring Power and Sex

Salo — The 120 Days of Sodom

A film by Pier Paolo Pasolini.

At the Nickelodeon May 13, 14, 15.

By Michael Bronski

After almost three years of general, though very limited, release, Pier Pasolini's last film — *Salo* — has finally opened in Boston. First shown in this country at the 1976 New York Film Festival, *Salo* has received almost no critical attention and despite its unearned reputation as "the most" revolting and degrading film ever made" (so the notes at the Nickelodeon read) it has not even become a cult item. When it first opened, most critics dismissed it either as exploitative or as a slight, minor work in Pasolini's *opera omnia*. Almost all of them — the more "sophisticated" ones less obviously — made snide connections between Pasolini's own homosexuality, and his murder by a hustler and the content in his last film. The usual fag-baiting was even stronger this time since the work of art being discussed was particularly threatening, potent and intelligent.

Salo is an update of *120 Days of Sodom* by the Marquis de Sade. In the de Sade novel, four high ranking libertines kidnap a group of youths (both female and male), spirit them off to a Swiss villa and systematically use them for sexual purposes. Most of the sex involves torture and the eventual death of the captives. (The de Sade novel exists only in part, half of it only in plot outline.) The sex scenes are interspersed with the characters

telling obscene tales to excite the libertines. There is much discussion of philosophy and of the sovereignty of man within the universe.

Pasolini has updated the film and set it in World War II Italy, in the Republic of Salo, which had become a bureaucratically annexed German region. The four libertines are replaced with four fascist officials — a judge, a banker, a Monsigneur, and a Duke. They kidnap 18 youths and, in three days, proceed to molest, degrade and kill them. They are assisted by a group of young fascist collaborators and by four whores who tell stories before dinner to excite the passions. Throughout the film the planes of the Allies are overheard and the film ends with the death of the young people and the end of the war.

Pasolini has said that he has replaced the word "god" in the de Sade manuscript with the word "power." He planned the film as a sexual metaphor symbolizing the relationship between the exploited and the exploiter. The scenes of excrement (which seem to upset people more than the graphic violence — there is really very little explicit sexuality) are intended as a visualization of people in power forcing their victims to "eat shit." He also intended it as an indictment of modern consumer culture: the submissive instincts of humans are always close to the surface and will accept almost anything.

If this were the only content,

Salo would be a very minor film. What gives it depth and substance is the use of the sexual metaphor and the relationship of that metaphor to the characters, the audience and the director. Pasolini admitted that he is fascinated by the sex and violence. Some might charge that Pasolini has "erotized violence," but I think that it is more accurate to say that he is exploring the deep seated connections between power and sex, between form (in the sense of structure) and life, between brutality and acceptance.

Salo is perhaps the most elegant and strikingly beautiful of all of Pasolini's films. The villa where the action takes place is decorated in the best taste. The period and the decor are an Italian version of *Bauhaus*, the costumes are stylized (the ambience of the *Fascisti* uniforms fits perfectly here), and the human activity and camera setups are most formal. These serve not only to make the grotesqueries (serving terrains of shit at a formal dinner; the humiliation of having the youths acting like dogs; the final tortures) more horrible, but also function as an indictment of the culture that produces this design and taste. In her essay *Fascinating Racism* Susan Sontag talks about fascist aesthetics: "they flow from (and justify) a preoccupation with situations of control, submissive behavior, and extravagant effort; they exalt two seemingly opposite states, egomania and servitude." Pasolini has used and exposed this aesthetic both as a background within



the film and as an underlying principle in the filming itself.

Pasolini's use of a cohesive aesthetic principle for the film can also be seen in his use of sexuality. While on the one hand the film is a condemnation of the use and abuse of power and brutality as *expressed sexually* (in whatever forms), it is never a condemnation of any sexuality: in fact one of the aims of the film is to sexually excite us. This works on two levels. If we are excited we will have to identify to some degree with the fascist masters and, one would hope, explore some unsavory aspects of ourselves. Sexuality is also an exertion of "self" — a surge against form. The actions of the four masters are all planned out in advance, systematized and enforced: there are rules that all must live with. The sexual activity forced upon the youth is an attempt to "formalize" sexuality — to desexualize it, make it subservient to a larger scheme.

The battle between culture and self usually comes down to sexual terms. Sontag notes that Hitler (as well as Wagner and Nietzsche) re-

garded leadership as sexual mastery of the "feminine" masses, as rape. The faces of the people in *Triumph of the Will* (Leni Riefenstahl's masterful propaganda documentary of Hitler and Germany) shows the crowds with expressions of ecstasy. The leader has made them come. Sontag adds that "Extreme right wing movements, however puritanical and repressive the realities they usher in, have an erotic surface. Certainly Nazism is 'sexier' than Communism." Capitulation on this level is complete; its logical outcome is death. Pasolini was not being "kinky" or out of line with his graphic murders at the film's end: they are the ultimate mortification and denial of self/flesh/sex. Pasolini said he gave up the chance to make a film about St. Paul in order to make this one. I suspect that, without realizing it, Pasolini just modernized it.

When critics complain that this is the most degrading film ever made, they seem to presume that Pasolini (and probably because he is a perverted homosexual) would

Continued on Page 16

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NATIONAL GAY HEALTH CONFERENCE
Hunter College - New York City
May 18 - 20, 1979

The National Gay Health Coalition is an association comprised of lesbian, gay, and bisexual caucuses from the major, professional health-related organizations. The conference is an opportunity for gay health professionals to meet and share their knowledge and experiences.

For further information about the conference, or to purchase a copy of our National Gay Health Directory contact: NGHC, 55 W. 26 St., No. 402, New York, N.Y., 10010. Phone: (212) 725-0114.

CONFERENCE PROGRAM

Special Workshop Series for Women Only/Men Only		Saturday, May 19	
3:00	Registration at Roosevelt House 47-49 E. 65th Street	8:30-9:30	Late Registration
3:30	Workshop Sessions		Breakfast (included in Registration Fee)
5:00	Workshop Sessions	9:30-11:00	Workshop Sessions
This series only held at Roosevelt House, 47-49 E. 65th St.		11:30-1:00	Workshop Sessions
General Conference at Hunter College 695 Park Avenue (at 68th Street) Friday, May 18		1:00-2:00	Luncheon (included in Registration Fee)
5:00	NGHC Conference Registration	2:00-3:30	Workshop Sessions
7:30	Welcome -- Caitlin Ryan	4:00-5:30	Workshop Sessions
8:00	Welcome -- Hal Kooden, Ph.D.	Restaurant guide available	
Presentation of a Proclamation by the Honorable Andrew J. Stein, Borough President of Manhattan		Dance at the Paradise Garage	
Keynote Address		12:00 on Late Night Tours of New York (optional)	
Henry D. Messer, MD FACS introduction by Paul A. Paroski, Jr., MD		Sunday, May 20	
Bernice Goodman, MS, ACSW introduction by Dorothy Hickey, RN, MA		10:00-	Breakfast (included in Registration Fee)
Wine and Cheese Party (included in Registration Fee) Late Night Tours of New York (optional)		11:00	Announcements
		10:30-11:30	NGHC Coalition Meeting
		11:30-12:30	NGHC Regional Coalition
		12:30	Presentation of Jane Addams-Howard Brown Award for contribution to the Gay Community
			Barbara Gittings Introduced by Jeanne Brossart, Ph.D.
		1:30	Walter J. Lear, MD Introduced by Frances Hanckel
		3:00	Speakers
			Summation

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The Unicorn as a Mythical Animal

By Greg Jackson

There is no Nancy Walker.

At least, there is no flesh-and-blood woman of that name who resides at such-and-such address, who gets into arguments with her lover over rotting bananas, and who is, by her own admission, prejudiced, close-minded and absolutely certain at all times and under all circumstances that she is right (to paraphrase from one of the very first of Ms. Walker's *Odyssey of a Unicorn* articles).

No one who has read Nancy's writing has been able to refute this modest self-appraisal. In fact, no one has ever attempted. Raging controversies have gripped the *Letters* and *Speaking Out* pages of *GCN* in the past year or so in reaction to Ms. Walker's outspoken positions on such hot issues as lesbian rhetoric, boy love, the National Gay Task Force and Ms. Walker's own right to associate herself primarily with white, middle-aged Jewish dykes like herself. Few people have been kind. Ms. Walker has been called every name in the book — racist, fascist, homophobic, even conservative. And now I am being the unkindest of all by saying that she does not even exist.

It's shocking but true. Nancy Walker was created by *GCN*. Each of her articles is written by a different staffperson (which is obvious to anyone who has ever asked, "How can the same person

have such diverse opinions on such a variety of topics?")

But, why has *GCN* been perpetrating this deceit?

As always, the paper has our best interests in mind. It's not for nothing that Ms. Walker writes under the title, "The Odyssey of a Unicorn." Whoever came up with that title was clever — too clever, because the title gave me my first clue to the true identity of Ms. Walker. Unicorns are mythical beasts. They simply don't exist.

But the *Odyssey* part is the real clue. Brave, dauntless, resourceful and resilient, Odysseus is the real hero, just like Nancy. But, Odysseus is also an epic hero, a figure upon whose actions depend the fate of a nation or a race. All emergent people, when it has come time for them to forge their identity and seek their power, have needed an epic figure to kindle their imagination and sustain their fight against oppression.

The English had Beowulf, the Spanish had El Cid, but who did we have? In this age of false prophets, of Elaine Nobles and Lenny Matlovitch, *GCN* saw that we, too, must have our epic leader.

Ads were placed in the "Help Wanted" sections of alternative newspapers throughout the country. There were many respondents but none which *GCN* felt had epic potential. So, faced with a splintered gay movement attacked from without and within,

GCN felt that quick and drastic action was needed. Meeting in secret one cold, snowy April night in 1977, the Collective did what it had to do. Lo, a star was born. The Gay Epic Heroine. Nancy Walker.

Nancy has filled her epic capacity admirably. Whenever there has been a question that has troubled gay waters, she has been available, like the Oracle at Delphi, to provide enigmatic solutions. She has struck awe in the hearts of her gay brothers and sisters and fear in the hearts of our oppressors. Great have been our advances since Ms. Walker came on the scene. Anita Bryant has retreated beneath the Sunshine Tree; Jimmy Carter reads *Christopher Street*; and gay men can pee in the Boston Public Library without fear of arrest.

So — to say there is no Nancy Walker . . . why, you may as well say there is no Santa Claus. Blasphemy! Oh, you may never get to meet Nancy Walker, not even if you volunteer to fold *GCN*'s every Friday night for the rest of your life and not even if you take out a hundred classifieds. But, you can take heart, for as long as there is the need for some fearless dyke to take up the gauntlet against darkness and confusion — or against light and reason, for that matter — then Nancy Walker will live in the hearts and minds of us all.

Poetry Forbidden Fruit

Hungers

poems by Patricia Roth Schwartz
70 pp., *The Blue Spruce Press*,
South Windsor, Conn.

By Pat M. Kuras

This thin book is handsomely designed. Titled *Hungers*, it pictures a nibbled apple set on a virginal white cover. The apple, however, poses as more than edible nourishment; it is forbidden fruit (i.e., knowledge). In speaking of her poetry, Patricia Roth Schwartz claims that her word is "both political and therapeutic." With the publication of this little volume, Schwartz attempts to appease some of our hungers.

Love (unrequited and otherwise) is her most constant theme. In "Betrayal," she shares the agony of having lost a lover to another:

now she tastes
what once was mine
everything I taught you
in wonder and revelation
you hand to her
as easily as if
you picked it up
in a drugstore

To an extent, Schwartz is a poet's poet. There are certain lines that just ache to be read aloud, and leave me wishing I had written them first. With the poem, "In Creative Writing Class, The Subject is Love," Schwartz dips into bizarre fantasies:

She finally admitted that Love
for her is . . .

A miracle,
Like getting into a plane accident
Where everybody dies but her.

In other instances, her wit is more direct. Note the short poem (perhaps the *funniest* in the book) entitled, "Losing A Lover," with which Schwartz serves us a universal episode:

well, now
I finally have time
to do my laundry

Schwartz has an enviable knack for grabbing a reader's attention. A witch friend of mine, upon visiting me and browsing through this book, was immediately en-



Patricia Roth Schwartz

ticed by titles alone: "Winter Solstice" and "Red Zinger." The poem I keep returning to is "The Blind Girl in Love," which continues to shroud me in an eerie, tranquil way:

needing only faith
she has blind luck
she never has to fear
losing her eyes

Finally, there is one particular poem which has a certain ring of truth. "Own Your Own Pain" tells us: "Why not? It's yours./ You've hawked it, pushed it,

pimped it . . ." And with her ultimate food for thought, Schwartz reminds us that: "What you possess/ Cannot possess you."

It has taken me a while to get to like this book. Schwartz's poems have a somewhat bourgeois veneer that I have had trouble cracking; yet, once I broke through it, I found her poems delightfully soft, occasionally rambling, but always honest. And it is this free-flowing honesty, which Schwartz is willing to share, that is the earmark of a genuine poet.

Salo

Continued from Page 14
encourage the kind of brutality shown on the screen. Part of the problem is, I think, that they cannot separate the sexuality from the brutality, that on some level it is all one to them, and that they react strongly, opting for denial and repression. (Supposedly, many people have to leave the theatre.) They see the film as a statement of how disgusting man (sic) is. The film's last scene is a lyrical negation of that, and, one assumes, Pasolini's own comment upon the nature of humans: two of the young collaborators (both boys)

chat about their lives listening to a radio play dance music, then hesitatingly one begins to teach the other how to dance. They begin a slow, innocent fox-trot in an empty room.

Salo is a beautifully photographed and thoughtful film. It lacks the abstractions of earlier Pasolini films like *Theorem*, the overwrought intensity of *Medea*, and the didacticism of *The Gospel According to St. Matthew*. It is one gay man's complex social, political and sexual vision of humanness.

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GWM, 30, interested in learning American Sign Language. Call Dan, evenings (617) 547-8202, or write c/o GCN. (43)

Are there any lesbian professional women over 40 who would appreciate having someone with whom to discuss mutual concerns and also general interest issues in the arts, politics, etc. GCN Box 34. (46)

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Lesbian, 25, has just begun an aerobics/calisthenics program and is interested in sharing this somewhat grueling experience with other people for greater enjoyment. If you've been thinking about the same and live around the Lexington, Bedford, Concord area, please write. GCN Box 38. (43)

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Writer doing article on Gay people at Harvard/Radcliffe over the past fifty years. Anyone with info or experiences, write: Eric Rofes, 45 Garden St. #6, Boston, MA 02114.

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INSTRUCTION

Is the Christ Light in us? New group forming for meditation, dream symbology & healing. Explore self. Details — Al Bouchard (617) 491-1277. (42)

ROOMMATES

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Antique brass bed full size. Moving, must sell, sacrifice at \$525. Also 5-drawer oak chest, oak dresser, sm antique rocker. Reasonable. 683-0474. (43)

Afghan Hounds AKC, whelped 3/18, bred for temperament. Excellent pedigree. Call Janet (617) 667-8324 days. (617) 324-1647 eves & wknds. (43)

RESORTS

COME TO PROVINCETOWN
Find out why so many guys visit Provincetown at this time of year. Carl's Guest House, 68 Bradford St., Provincetown, MA 487-1650 (c)

PROVINCETOWN THIS SUMMER?
Let us fill your needs. Rentals, apts, cottages, sales, whatever. Across from Town Hall. Kent Coutinho, Ed Arruda. Kent Edwards Real Estate 487-1725. (40)

Maine: summer rooms for women. Islands/harbor views. Weekly \$100. Reservations: (617) 876-6712. (44)

WANTED

(STILL) LOOKING FOR A COMPUTER
We've had several good responses to our 'reliable computer' ad for the conversion of the GCN subscription dept. We're not looking for a freebie, rather for a machine that is competitively priced. Tape drives no longer seem a must, although access safeguards are. If you're unsure if you can help, call anyway. Bruce McLay (w) 661-1444, (h) 427-2778.

USED TEN SPEED BIKE FOREIGN
Make. Call Jill 426-4469. Leave no.

PLEASE, GIVE US THE CHAIR!
Do you know what it feels like to type while sitting on horsehair stuffing? Our chairs leak, and we don't have enough of them. Please, if you can, give GCN an office chair, or six. . . . Call Richard or John, 426-4469. Thanks a bunch.

JOB OPPORTUNITIES

REPS WANTED
GCN has positions open for advertising representatives. Commission available. Car an asset but not a must. Call John at 426-7042.

POSITION AVAILABLE
Free rent in comfortable home close to Boston in exchange for running small business some evenings and weekends. References required. Call 438-5861, 8-10 am only. (41)

COMMUNITY EMPOWERMENT SECRETARY

American Friends Service Committee's New England Regional Office seeks Community Empowered Secretary to coordinate 13 staff members and handle details of administration, program development and budget. The C.E. Secretary will also be involved in program work in the Economic/Urban Alternative and/or the Boston Public Education Program. Must have broad community organizing experience. Minimum salary \$12,500 negotiable depending upon qualifications and experience. Excellent fringe benefits. Starts August 1, 1979. Deadline for application: May 31, 1979. Send for application: Coordinator for Personnel, Box G, AFSC, 2161 Mass. Ave., Cambridge, MA 02140. AFSC's Affirmative Action Policy encourages applications from women, open gays, handicapped, ex-prisoners, and Third World people. (42)

HCBS is looking for a part-time receptionist, afternoon/eve hrs available. Applicants should have prior office exp & possess good business skills. Salary negotiable, dependent upon exp. If interested, please call 542-5188 for an appointment. (43)

FUNDRAISER WANTED

Quest: a feminist quarterly (a 501 (C) (3) organization), is looking for a fundraiser who can work on a commissioned basis. In its fifth year, Quest is an independent journal publishing feminist theory and political analysis. Join us in a unique work experience. Our only requirement is enthusiasm! Contact: Alexa Freeman, P.O. Box 8843, Washington, D.C. 20003. (202) 293-1347. (excl)

AD REPS

Rapidly expanding Feminist Monthly has openings for P.T.-F.T. reps. Salary based on experience, plus 15% commission. 661-3567 (ex)

FUNDRAISER WANTED

Earn a commission raising funds for the Mass. Caucus for Gay Legislation. Exciting part-time work. Call after 3, M-Th at 742-4811. Thank you.

ORGANIZATIONS

SUPPORT LESBIAN MOTHERS
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship; Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hogen, pastor. Office 523-7664. All persons are welcome.

AFFIRMATION

For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For information and/or support reply to GCN Box 985

METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm. Sundays. Potluck Supper and Communion every Weds at 7 pm. 753-8360.

IDENTITY HOUSE

Lesbian, gay, bi, peer counselling and groups. Rap groups: 2:30-5PM Sat for women, and Sun for men. Free walk-in counselling, Sun-Tues 6-10 PM. Donations accepted. 544 Ave of Americas, NYC. 212-243-8181. (fr)

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3 pm until midnight. (20)

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 p.m. Lesbians especially welcome. For more info call Bob Wheatley at 742-2100. (D49)

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601 New York, NY 10011.

NH LAMBDA

Box 1043—Concord, NH 03301. 332-4440 889-1416, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

Classifieds

BOSTON BAR GUIDE

BOSTON EAGLE

88 Queensberry St. 247-9586
Leather, Men, Thurs. Club Nite, Sunday
Brunch 3PM, Movies Mon. & Tues. 8PM

THE BAR

252 Boylston St. 247-9308
Disco Dancing, Mostly Men.

CHAPS

27 Huntington Ave. 266-7778
Food, Men.

DARTS

271 Dartmouth St. 536-6560
Dancing, Men.

DELIVERY ENTRANCE

At The House Restaurant.
12 Wilton St., Allston 783-5701
Men & Women.
Guest house facilities.

HARRY'S PLACE

45 Essex St.
Dancing, Men.

HERBIE'S RAMROD ROOM

1254 Boylston St. 266-2986
Leather, Men, Sunday Brunch 7PM, Thurs.

JACQUES

79 Broadway 338-7502
Mixed. Dancing.

NAPOLÉON CLUB

52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun. Men.

PARADISE

180 Mass. Ave., Cambridge
Talking, Mostly Men, 864-4130

PLAYLAND

21 Essex St.
Men (Some Women).

119 MERRIMAC

119 Merrimac St. 523-8960
Dancing, Men.

SAINTS

(Call 354-8807) Women.

SOMEWHERE

295 Franklin St. 423-7730
Disco Dancing, Mixed, Sunday Brunch
12-2PM.

SPORTER'S CAFE

228 Cambridge St.
Food, Men, Saturday Brunch 5PM,
Movies Mon., 3PM, Sunday Brunch 3PM

TOGETHER

110 Boylston St.
Disco Dancing, Mixed.

1270

1270 Boylston St. 261-1257
Disco Dancing, Mixed (Mostly Men).

BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS,
a liturgy for gay and concerned Catholics,
every Sunday at Arlington Street Church
(Boston), Boylston St. entrance, at 5:30
p.m. For info. contact Dignity/Boston, 355
Boylston St., Boston, MA 02114. Tel.
536-6518. (7-10)

PUBLICATIONS

FOCUS

Focus: a bi-monthly journal for lesbians.
\$8.00 per year, \$1.35 per individual copy.
1151 Mass. Ave., Cambridge, MA 02138.
Publishes fiction, poetry, reviews,
essays, graphics. Editorial meetings first
Monday of every other month (Apr, June,
etc.) at 8 p.m. Call 259-0063 for info. We
need writers and production people. A
good place to learn how to put a maga-
zine together. Also need ad manager
desperately.

HOMOSEXUAL SEPARATISM

An anthology of articles published on
this subject by *Homosexuals Intransi-*
gent is now available. For your copy
send \$1.00 to Walter J. Phillips, 135
Christopher Street, New York, NY 10014.
(43)

Quick Gay Guide

BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900
Am Tikva, P.O. Box 11, Cambridge,
MA 02138 524-1890, 353-1821
Boston/Bolse Committee,
Box 277, Astor Station 267-4521
BU Gays, c/o Program Resources Office
George Herman Union, Boston University.
Cambridge Gay Political Caucus,
P.O. Box 218, E. Cambridge 02141 491-0968
Cambridge Women's Center 354-8807
Chilton Mountain Club 227-6167
Civil Liberties Union of Mass. 742-8020
CLEARSPACE: a community center for lesbian
women and gay men.
485 Mass. Av. Cambridge 876-0215
Closet Space WCAS (740 AM)
380 Green St., Cambridge 02139 492-6450
Committee for Gay Youth, GCN Box
10GY, 22 Bromfield St. 02108
Daughters of Bilitis, 1151 Mass. Ave.,
Cambridge 02138 661-3633
Dignity, 355 Boylston St., Boston 02114 536-6518
Esplanade 661-6976
Evangelicals Concerned 894-3970
Fag Rag 661-7534
Fenway Community Health Center
Friends (Quaker) for Lesbian and
Gay Concerns 776-6377
Gay Academic Union of New England,
P.O. Box 212, Boston 02101 661-6500
Gay Alcoholics Anonymous 426-9444
Gay AlAnon (alcoholics) 843-5300
Gay AlAnon, Greater Boston 471-6884
Gay Business Assn, Suite 129,
102 Charles St., Boston 02114 247-3431
Gay Community News 426-4469
Gay Hotline (6-12pm, Mon.-Fri.) 426-9371
Gay Legislation (Mass. Caucus),
P.O. Box 8841, J.F.K. Sta., Boston 02117
73 Tremont St., Rm. 224 742-4811
Gay/Lesbian Concern Group of Boston College,
P.O. Box L199, Chestnut Hill, MA 02167 661-4059
Gay Nurses' Alliance-East, P.O. Box 530,
Back Bay Annex, Boston 02117
Gay Parents Custody and Visitation
Center 353-3157 or 353-3169
Gay People's Group, UMass/Boston
(Harbor Campus), Bldg 1, 4th floor, Rm 179
287-1900 (x2169)
Gay Professional Women's Assn.,
Box 308, Boston U Sta., Boston 02215
Gay Recreational Activities Committee
(GRAC), c/o GCN Box 8000 426-9371
Gay Speakers Bureau, P.O. Box 2232,
Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9FM) 353-2790
Gender Identity Service 864-8181
GLAD (Gay and Lesbian Advocates
and Defenders, 2 Park Sq. 426-2020
Glad Day Book Shop, 22 Bromfield
Good Gay Poets 445-8550
Harvard-Radcliffe Gay Student Assn. 498-6967
Homophile Community Health Service 542-5188
Integrity, P.O. Box 2582, Boston 02208 262-3057
Janus Counseling for Lesbians,
21 Bay St., Cambridge 661-2537
Lambda of Middlesex, P.O. Box 1165,
Framlingham 01701. Nites &
weekends 429-6593
Lesbian and Gay Parents Project 492-2655
Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers, c/o Women's Center,
46 Pleasant St., Cambridge
(Meets Thurs., 8pm) 354-8807
Lutherans Concerned for Gay People 536-3788
Massachusetts Feminist Federal Credit
Union, 186 1/2 Hampshire St.,
Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Gays, Rm. 50-306 253-5440
National Lawyers Guild, 595 Mass. Ave.,
Cambridge 02139 661-8898, 661-6358
National Organization for Women 661-6015
99 Bishop Allen Dr., Cambridge 02139
New Words, 186 Hampshire, Cambridge
02139 876-5310
Northeastern Gay Student Org., c/o Student
Activities Office, 255 Eli Ctr.
Older and Other Gays, c/o GCN, Box 1500,
22 Bromfield St., Boston 02108
Outreach Foundation
Suite 433, 102 Charles St. 02114 787-2266
Parents of Gays 542-5188 (days)
426-9371 (nights)
Project Place 267-9150
Red Bookstore, 136 River St., Cambridge 491-6930

Sexual Health Centers of N.E., Inc.,

739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Tapestry Counseling Inc.,
20 Sacramento St., Cambridge. 661-0248
Tufts Gay Community, c/o Student
Activities Office, Medford 02155
Tufts Women's Center 628-5000 x793
Unitarian Universalists Office of Gay Con-
cerns, 25 Beacon St., Boston 02108 742-2100
Women's Alcoholism Program, 1348
Cambridge St., Cambridge 02139 661-1316
Women's Community Health Center,
639 Mass. Ave., Cambridge 547-2302

EASTERN MASS. (Area Code 617)

Christian Community Church,
112 Emerson, St., Haverhill 01830 363-2286
Dignity Merrimack Valley
P.O. Box 348, Lowell 08853 851-6711
Everywoman's Center, Box 949, 14 Center
St., Provincetown 02657 (4-6pm)
Gay People in Medicine,
23 Dover St., Worcester 756-9385
Lesbian Support Group, Mercy Otis Warren
Women's Center, 298 Main St., Hyannis
02601 771-6739
Martha's Vineyard Gay Group
Montachusett Gay Alliance,
P.O. Box 262, Fitchburg 342-5963,
New Bedford Women's Clinic 999-1570
North Shore Gay Alliance
Box 806, Marblehead 927-2605
Origins, Inc., A Women's Center
169 Boston St., Salem 01970 745-5873
Provincetown 24-Hour Drop-in Center 487-0387
Survival Crisis Line 471-7100

WESTERN MASS. (Area Code 413)

Berkshire County Gay Coalition,
P.O. Box 1562, Pittsfield 01201 447-7818
Common Woman Club, 78 Masonic St.,
Northampton 01060 584-4580
Dignity/Springfield, P.O. Box 1604
Springfield 01101
Everywoman's Center, Amherst 545-0883
Gay Women's Caucus, Amherst 545-3438
Help Line 664-6391, 664-6392
Lesbian Union, 9th floor, Campus Center,
UMass, Amherst 01003
People's Gay Alliance, RSO 368 Student
Union, UMass, Amherst, 01002 545-0154
Southwest Women's Center 545-0626
Together, Box 427, Forest Park Sta.,
Springfield 01108
Valley Women's Center, Northampton 586-2011

CONNECTICUT (Area Code 203)

Conn. Gay Task Force, P.O. Box 1139,
New Haven 06505 436-8945
Dignity/Fairfield County, P.O. Box 5109,
Hillside Sta., Bridgeport 06610
Dignity/Hartford, P.O. Box 72, Hartford
06141 233-8325
Dignity/New Haven, P.O. Box 3712,
Amity Sta., New Haven 06525 436-8945
Gay Alcoholics Anonymous, Information
(Danbury, Hartford, New Haven, Waterbury,
Westport, etc.) 775-6015
Gay Alcoholics Anonymous, Hartford 522-2646
Gay Alcoholics Anonymous,
New Haven (evenings) 777-8979
Gay Alliance, East. Conn., 37 Otobando
Ave., Norwich 06360 889-7530
Gay Alliance, New Haven (= Gay Alliance
at Yale), P.O. Box 2031, Yale Sta., New
Haven 06520 436-8945
Gay Alliance, UConn, Box U-8, Storrs
06268 486-2273
Gay Alliance, Wesleyan, c/o Women's Center,
Box WW, Wesleyan Sta., Middletown
06457 347-9411
Gay and Lesbian Alliance,
So. Conn. St. College, c/o R. Banos
386 Sherman Ave., New Haven 06511 865-2802
Gay Community, Conn. College
P.O. Box 1295, New London 06320
Gay Switchboard, Hartford, M-F 11-2 pm,
6-11 pm, P.O. Box 514, Hartford 06101 522-5575
Gay Switchboard, New Haven, M-F 8-11 pm,
P.O. Box 2031, Yale Station,
New Haven 06520 436-8945
Gay Women's Collective, c/o Women's Center,
Box U-118, UConn, Storrs 06268 486-4738
George W. Henry Foundation (counseling),
45 Church St., Hartford 06103 486-4738
Heartroots Feminist Therapy Collective,
214 Laurel St., Hartford 06105 522-2763, 747-5451

Institute of Social Ethics/Gay National
Archives, One Gold St., Suite 22-BC,
Hartford 06103 547-1281
Integrity/Hartford, P.O. Box 3681,
Central Sta., Hartford 06103 522-2646
Integrity/New Haven, P.O. Box 1777,
New Haven 06507 787-1518
Lesbian Rap, New Haven, 148 Orange St.,
New Haven 06510 436-0645
Lesbians, Wesleyan, c/o Women's Center,
Box WW, Wesleyan Sta.,
Middletown 06457 346-6545
MCC/Hartford, P.O. Box 514,
Hartford 06101 232-5110
MCC/New Haven, P.O. Box 1273,
New Haven 06505 436-8945
So. Conn. Org. for Human Rights,
P.O. Box 3792, New Haven 06525 562-1007
Women's Center, Hartford, 57 Pratt St.,
Rm 301, Hartford 06103 525-2382
Women's Center, Manchester Community
College, P.O. Box 1046, Manchester
06040 646-4900
Women's Center, UConn, Box U-118,
Storrs 06828 486-4738
Women's Center, Wesleyan, Box WW,
Wesleyan Sta., Middletown 06457 347-9411
Women's Liberation Center, New Haven,
148 Orange St., New Haven 06510 436-0645
Yalesbians, P.O. Box 2031, Yale Sta.,
New Haven 06520 436-8945

RHODE ISLAND (Area Code 401)

Brown University Gay Lib, 305 Faunce
House, Waterman Ave., Providence 02912
Office hours: Noon-1pm weekdays 863-3062
Dignity/Providence 941-9013
Box 2231, Pawtucket 02861
Gay Help Line 751-3322
Gay Community Services of R.I.,
44 Washington St.,
Providence 02903 751-3322
Gay Women of Brown, c/o Sarah Doyle,
Women's Center, 186 Meeting St.,
Providence, 02912 863-2189
Lesbian Feminist Union, Sarah Doyle Center
Box 1829 Brown Sta.,
Providence 02912 863-2189
MCC/Providence, 134 Matthewson St. 272-9247
MCC Innovative Ministry (terminally ill,
aged and handicapped), Rev. Michael
Nordstrom 272-8482
Providence Gay Group of AA 333-1396

VERMONT (Area Code 802)

Gay Hotline, U of VT 656-4173
Gay Student Union, U of VT,
Burlington 05401, M-F, 7-9pm 656-4173
Southern Vermont Women's Health Center,
187 N. Main St., Rutland, 05701 775-1946
Southern Vermont Lesbians/Gay Men's
Coalition, 21 Elliot St., Brattleboro 254-8176
Women's Center, 182 Main St., Burlington 863-1236

MAINE (Area Code 207)

Malnely Gay, P.O. Box 4542,
Portland 04112
Wilde-Steln Club, c/o Memorial Union,
U. of Maine, Orono 04473
NEW HAMPSHIRE (Area Code 603)
Dartmouth Gay Students' Assoc.
Hinman Box 5057, Hanover 03755
Full Circle, monthly feminist news
journal, P.O. Box 235, Contoocook, NH 03229
Nashua Area Gays, P.O. Box 3472,
Nashua 03061 Dave 883-4337
NOW Lesbian Rights Task Force,
4 Valentine Hill Rd., Durham 02834
NH Lambda, Box 1043, Concord 03301
Concord 224-3785; E. Rochester 332-4440;
Keene 399-4927; Nashua 889-1416.

NEW YORK CITY (Area Code 212)

All The Queens Women, 36-23 164th St.,
Flushing 11358 359-9204
Ass'n of Gay Social Workers,
c/o Gay Switchboard Message Center,
110 East 23rd St., Suite 502, 10010 777-7697
Church of the Beloved Disciple,
348 W. 14th St., 10004 242-6616
Dykes & Tykes Legal Custody Center,
Rm 502, 110 E. 23rd St., NYC 10010 777-8358
FOLKS (Friends of Little Kids
Gay Activists Alliance,
P.O. Box 2, Village Station 677-0237
Gay and Lesbian Blind, 110 East 23rd St.
Suite 502, NYC 10010
Gaysweek, 216 W. 18th St. 10011 929-7720
Gay Switchboard, Box 805,
Madison Sq. Sta. 10010 777-1800

Gay Teacher's Association, 204 Lincoln
Pl., Brooklyn 11217 789-8176/499-1060
Gay Women's Alternative,
4 W. 76th St. 10023 532-8669
The Gilnes, 260 W. Broadway 925-2619
Integrity-Episcopal Gay Society,
GPO Box 1549, 10001 989-6653
Lambda Legal Defense, P.O. Box 5448,
Grand Central Sta., 10017 532-8197
Lesbian Herstory Archives,
P.O. Box 1258, 10001
Lesbian Switchboard 741-2610
243 W. 20th St. 10010
MCC/NY, 201 W. 13th St., 10011 242-1212
Mirth and Glrlh Club 734-7748
National Coalition of Gay Activists,
P.O. Box A-711, Grand Central Sta., 10017
National Gay Health Collective
55 West 26 St. #402, 10010 725-0114
National Gay Task Force,
80 Fifth Ave., Rm 1601 741-5800
New York Gay Prisoners Support Committee,
P.O. Box 2, Village Station, 10014 677-0237
Oscar Wilde Memorial Bookshop,
15 Christopher St. 255-8097
Tri-Base Collective 777-1800
c/o N.Y. Gay Switchboard
Box 805 Madison Sq. Sta. 10010
West Side Discussion Group,
37 Ninth Ave. 675-0143

NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus),
34 Chestnut Rd., Delmar 12054
Broome County Gay Alliance, P.O. Box F-1711
Binghamton 13902 (607) 724-1973
Capital District Gay Community Center (7-11pm),
332 Hudson Ave., Albany 12210 (518) 462-6138
Capital District Gay Political Caucus,
Box 131, Albany 12201 (518) 462-6138
Confide—counseling for transvestites
and transsexuals. Box 56, Tappan 10983
Cornell Gay Liberation
Room 28 Willard Straight Hall
Cornell Univ., Ithaca 14853 (607) 256-6482
Dignity/Integrity/Rochester
42 Tyler House, 17 So. Fitzhugh St.,
Rochester 14614 (716) 232-6521
Dignity/L.I., P.O. 487P, Bayshore 11706
East End Gay Organization,
P.O. Box 87, Southampton 11968
Empty Closet Collective, 1255 Uni-
versity Ave., Rochester 14607 (716) 271-6750
Gay Alliance of The Genesee Valley,
Inc., 713 Monroe Ave., Rochester (716) 244-8640
14614 or 244-9030
Gay and Lesbian Alliance,
P.O. Box 22740, Albany 12222
Gay Brotherhood of Rochester,
713 Monroe Ave., Rochester (716) 244-8640
Gay Concerns Committee of the
Unitarian Universalist Fellowship
of Huntington, 109 Browns Rd.,
Huntington 11743
Gay Helpline (607) 797-3453
(Fri-Sun, 7:30-10 p.m.)
Gay Liberation Front, U. of R., Wilson
Commons, Rochester 14607 (716) 275-6181
Gay Light Collective, 389 W. Onondaga St.,
Syracuse 13202 (315) 475-6875
Gay Men and Women at
Farmingdale (516) 420-2292
Gayphone, 8pm till midnight (516) 665-7373
Gay Student Union, S.U.N.Y. (516) 246-7943
Gay Task Force, 713 Monroe Ave.,
Rochester (Mon. 7pm) (716) 244-8640, 244-9030
Glad to Be Gay Radio Show (WHRW, 90.5FM)
Thurs. 6:30-7:30 p.m.)
Hamilton-Kirkland Gay Alliance, Box 80,
Hamilton College, Clinton 13323
Herizon — A Woman's Space
77 State St., Binghamton
Lambda Univ.,
Box 131, Albany 12201 (518) 462-6138
Lesbian Resource Center, 713
Monroe Ave., Rochester 14607 (716) 244-9030
Lesbian Switchboard (607) 722-3629
(Mon. 7-9 p.m.)
New Coalition for Human Rights of
Long Island, P.O. Box 1429, W. Babylon 11704
NY State Coalition of Gay Organizations,
Box 131, Albany 12201 (518) 462-6138
The Other Voice (Gay Publication)
c/o Looking Left, SUNY Binghamton 13901
To update your listing or to put a new listing into
the Quick Gay Guide send info to Listings Editor,
GCN, 22 Bromfield St., Boston 02108

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

may 12 sat

Cambridge, MA — Lesbian and Gay Folkdancing, Phillips Brooks House, Peabody Rm (3rd fl.), Harvard Yard, 2:30-5pm.

Boston — Friends of Dignity Madhatter Disco, Paullist Center, 5 Park St. 8pm-1am. Tickets: \$2.50 adv., \$3 door.

13 sun

Boston — BENEFIT for GCN and GAY HOTLINE at the Delivery Entrance Bar (House Restaurant), 12 Wilton St. In Allston near Cambridge St. and Harvard Ave. Featuring Mary Faith, Bobby Watharbae, Stephanie and Ric, and Robin McCormack. Buffet dinner from 8-11. Cash bar. \$3 donation.

Cambridge, MA — Men's bike ride and picnic at Beaver Brook Park in Waltham. Meet at Clearspace at 10am (485 Mass Ave, 4th fl.). Volleyball, frisbees etc. after the picnic at 11.

Boston — Boston Unitarian Universalist Gays and Lesbians will have a pot-luck supper in the basement of the church. Call 742-2100 for info.

Cambridge, MA — Red Bookstore, 136 River St., presents Sabre Dow with some outrageous women's music. 3pm. \$1.25 donation or bring baked goods.

Waltham, MA — Open discussion for Jewish Lesbians is held the second and last Sunday of each month at the Cambridge Women's Center, 46 Pleasant St. 4-6pm. This group of Jewish lesbian feminists is working to understand racism.

Cambridge, MA — Berkeley Women's Music Collective will be in concert at Palne Hall, Harvard. Call 628-4692 for info.

Boston — Chiltern Mt. Club is going canoeing in Ipswich. For info call Sturgis Haskins at (617) 227-8167.

Boston — WROR (98.5FM) presents another in its series on gay rights under the law: "Lobbying for Legislation" with Bruce Voeller. 10pm.

Cambridge, MA — Boston Committee to Challenge Anti-Semitism concludes its forum on Jewish Women with a panel of three speakers representing the perspectives of a Jewish Feminist, a Jewish Lesbian Feminist, and a non-Jewish Feminist. All women are encouraged to attend. Hillis Lib., 9 Shaperd St. 3-5:30pm. Donation \$1.50.

Baltimore — Dignity Liturgy at 6pm. Social to follow. Corpus Christi Church. Mt. Royal & Lafayette Sts.

Waltham, MA — Open discussion for Jewish Lesbians is held the second and last Sunday of each month at the Cambridge Women's Center, 46 Pleasant St. 4-6pm. This group of Jewish lesbian feminists is working to understand racism.

14 mon

Boston — Wider Opportunities for Women are forming a support group for the unemployed job hunter. Call 261-2060 for further information.

15 tues

Boston — May GCN Collective Meeting. 8:30pm, 22 Bromfield Street. Readers are welcome.

Boston — Lesbian and Gay Pride Week Committee meets at Glad Day Bookshop, 22 Bromfield (2nd floor). 7pm. We need your help.

Cambridge, MA — DYKES AGAINST NUKES meeting at Cambridge Women's Center, 46 Pleasant St (basement room). New women welcome. 7pm.

Salem, MA — Salem State Gay Task Force will hold film and discussion on gay pride and coming out. Function Room of the College Library. This meeting is in lieu of the regular North Shore Gay Alliance meeting.

Philadelphia — Gay Community Center is sponsoring a weekly gay men's rap group. New people are always welcome. 326 Kater St. Call WA2-1823 for info.

Cambridge, MA — Daughters of Bilitis discussion group. Open to all lesbians. Bring refreshments to share. Call 661-3633 for office hours and activities.

Boston — Boston Area Gay and Lesbian Schoolworkers (BAGALS) will meet at 7:30pm. 355 Boylston. Schoolworkers from all levels are invited.

Cambridge, MA — Lesbian Task Force of the Boston chapter of the National Organization for Women (NOW) will meet at 6:30pm at 99 Bishop Richard Allen Drive. Open to all women. For further info call 661-6015.

16 wed

Boston — Mass Ceucus for Gay Legislation meets every Wednesday at 7pm. 73 Tremont, Room 224.

Cambridge, MA — Amaranth presents 'The medical implications of nuclear power', a talk by Ellen Andrews, M.D. 7:30pm. \$1 donation. All women are welcome. 134 Hampshire.

Philadelphia — New Lesbian Coffeehouse from 7-11pm. 326 Kater (Gay Community Center of Philadelphia). Call WA2-1623 for info.

17 thurs

Cambridge, MA — Daughters of Bilitis, an organization for lesbians, meets on the first, third and fifth Thursdays of each month at the Old Cambridge Baptist Church, 1151 Mass Ave. Bring refreshments to share. Call 661-3633 for office hours and activities. 8pm.

New York City — West Side Discussion Group presents Richard Roberts' Readers Theater. Unisex. \$2 donation. 26 Ninth Ave. 8:30pm.

Cambridge, MA — Amaranth presents 'Man made diseases', with Nancy Miller and Mary Ann Cromer. 134 Hampshire. 8pm. All women are welcome.

Philadelphia — Gay Community Center of Philadelphia. Gay Alcoholics Anonymous, 326 Kater St. 8:30pm. Call WA2-1823 for info.

New York City — Gay Activists Alliance general membership meeting. 339 Lafayette (near Houston). 8:30 FREE. All are welcome.

Cambridge, MA — MIT Community Players present 'Summer end Smoke', by Tennessee Williams at the Kresge Little Theater. May 17-19 at 8pm. Tickets are \$3 adv., \$3.50 door.

18 fri

Boston — Karla Jay and Allen Young, authors of just-published *The Gay Report: Lesbians and Gay Men Speak Out about Sexual Experiences and Lifestyles*, will socialize and sign copies of their books at Glad Day Bookshop, 22 Bromfield (second floor). 6pm. Also on Saturday, May 19, 2-5pm.

Philadelphia — Gay Community Center Interaction Group, new participants are always welcome. 8:15 sharp. Followed by Gay Coffeehouse from 9-1am.

Cambridge, MA — Women's Card and Game night at Clearspace. BYOB 485 Mass Ave (4th fl.). \$1 donation. 6pm.

New York City — National Gay Health Conference will be held at Hunter College, from May 18-20. For further info call (212) 725-0114.

19 sat

Cambridge, MA — Daughters of Bilitis Flea Market and Crafts Sale at the Old Cambridge Baptist Church for DOB. We need baked goods and people to help out. 10am-5pm. Call 661-3633 for info.

Boston — Chiltern Mt. Club will be climbing Mt. Holyoke in western Mass. Call Dudley Towne for info (413) 256-6176.

Cambridge, MA — Lesbian and Gay Folkdancing, 3rd floor, Peabody room, Phillips Brooks House, Harvard Yard. 2:30-5 pm.

Philadelphia — Gay Community Center Coffeehouse from 9pm-1am. 326 Kater St. Call WA2-1623 for info.

Cambridge, MA — Amaranth presents working women videotape at 134 Hampshire. Donations requested. 7:30pm. All women welcome.

Providence, RI — Women's Health Conference. Speakers, workshops, films, free day care. Donations \$2.50 or whatever you can afford. 9am-6pm. For further info call Women's Health Action Project, (401) 274-9264.

Providence, RI — TAKE BACK THE NIGHT march through downtown. Assemble at 7pm at the First Baptist Church on North Main St. Male support is welcome. Call (401) 831-0952 for info.

20 sun

Boston — All women urged to attend a meeting to discuss organizing for the Oct. 14 Lesbian and Gay Men's march on Washington. Noon at Somewhere, 295 Franklin. Info: 691-8125.

Boston — WROR (98.5FM) presents the last in its series 'Gay rights under the law' entitled "Gays in the Military". 10pm.

Boston — Clearspace Second Annual Benefit Auction at Somewhere, 295 Franklin. Brunch from 1:30-4 for \$1. Auction begins at 4.

Cambridge, MA — Lesbian and Gay Folkdancing at the Peabody Room (3rd fl.), Phillips Brooks House, Harvard Yard. 12:30-3pm.

Cambridge, MA — Red Bookstore presents Fred Small, Marsha Taylor and Willie Sordill of the Walls to Roses Collective. 3pm. \$1.25 or bring baked goods.

New York City — Orientation meeting for lesbians interested in joining the Lesbian Custody Center — Dykes and Tykes. Noon at 110 E. 23rd, Rm 502. Call 777-6358 for info.

New York City — Gay Lawyers and Law Students first anniversary meeting. Call Leonard at 628-8532 for info.

Cambridge, MA — Lesbian and Gay Folkdancing. Peabody Rm, 3rd floor Phillips Brooks House, Harvard Yard. 12:30-3pm.

21 mon

Providence, RI — Gay Community Services of Rhode Island elections for coordinating committee members at 7:30pm, 44 Washington St. Rm 307.

25 fri

Boston — An evening of poetry and live music with Mel King, Ron Schreiber, Valery Jane, Vincent Ferini and others. Union United Methodist Church, 485 Columbus Ave. This is a benefit for Mel King for Mayor of Boston. Good refreshments and child care. \$3 donation (free to the unemployed and elderly) 6:30pm. Info: 661-8068.

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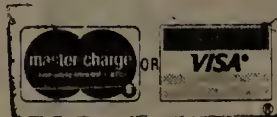
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